

ELEMENTARY
GREEK PROSE COMPOSITION

FLETCHER—NICHOLSON

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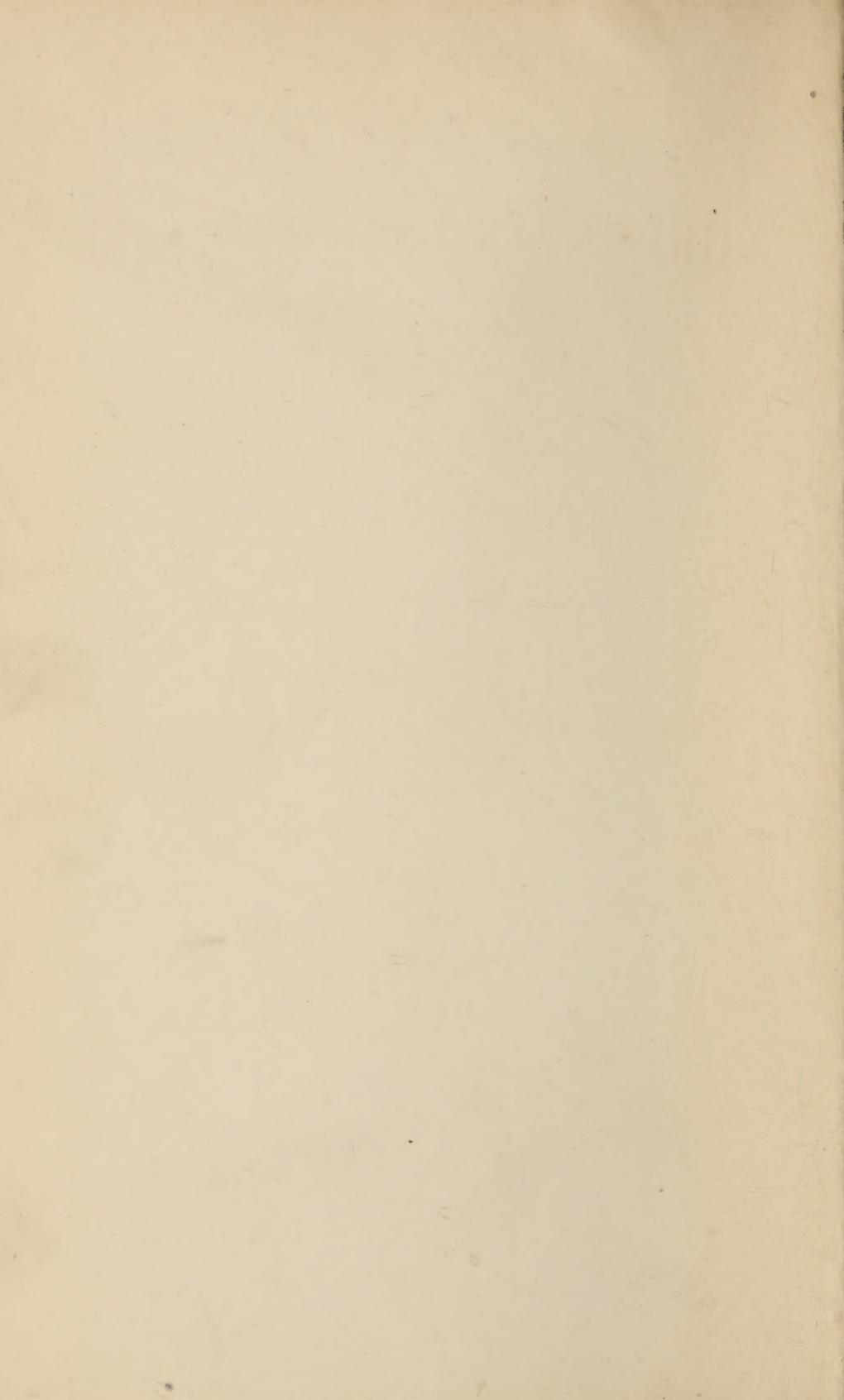
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ELEMENTARY GREEK PROSE COMPOSITION

WITH

EXERCISES BASED ON XENOPHON,
ANABASIS, B. I., Ch. i.-viii.

BY

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NEW EDITION.

TORONTO:

THE COPP, CLARK COMPANY, LIMITED.

1896.

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PART I.

GREEK SYNTAX.

ELEMENTARY GREEK PROSE COMPOSITION.

§ 1.—THE ARTICLE

1. There is no word in Greek for *a* or *an*; it is simply omitted. A *woman* is $\gamma\upsilon\nu\dot{\eta}$. But when a *particular* person or thing is meant, though not named, *a* or *an* (Lat. *quidam*, *a certain*), is expressed by the indefinite $\tau\iota\varsigma$: as,

A certain man came,
 $\ddot{\alpha}\nu\theta\rho\omega\kappa\acute{o}s\ \tau\iota\varsigma\ \dot{\eta}\lambda\theta\epsilon\nu.$

NOTE.—The indefinite $\tau\iota\varsigma$ usually follows the word to which it refers, and must be distinguished from the interrogative $\tau\iota\varsigma$, *who*, which is nearly always the first word in the sentence: as, $\tau\iota\varsigma\ \epsilon\bar{t}$; *who are you?*

2. *A* or *an*, denoting a class, is expressed by δ , $\dot{\eta}$, $\tau\acute{o}$ (the definite article): as,

An ox is a very useful animal,
 $\delta\ \beta\bar{o}\nu\varsigma\ \zeta\tilde{\omega}\acute{o}\nu\ \acute{e}\sigma\tau i\ \chi\rho\eta\sigma\mu\acute{w}\tau\alpha\tau o\bar{\nu}.$

3. The distributive *a* or *an* (*each*, *per*) is expressed by the genitive of δ , $\dot{\eta}$, $\tau\acute{o}$, or by *κατά* with the accusative—either construction with or without $\acute{\epsilon}\kappa\alpha\sigma\tau\varsigma$: as,

He used to receive a drachma a day (*i.e.* each day),
 $\delta\rho\alpha\chi\mu\dot{\eta}\nu\ \acute{e}\lambda\acute{u}\mu\beta\alpha\bar{\nu}\ \tau\bar{\eta}\varsigma\ \dot{\eta}\mu\acute{e}\rho\alpha$ (*or* $\tau\bar{\eta}\varsigma\ \dot{\eta}\mu\acute{e}\rho\alpha\ \acute{\epsilon}\kappa\acute{a}\sigma\tau\eta\varsigma$).

Three half-darics a man, $\tau\bar{\rho}\acute{i}\alpha\ \dot{\eta}\mu\acute{d}\alpha\acute{r}\epsilon\iota\kappa\acute{a}\ \kappa\acute{a}\tau'$ $\acute{\alpha}\nu\delta\rho\alpha$.

4. The article *the* in Greek is ὁ, ἡ, τό. It marks objects, whether *classes* or *individuals*, as known and definite. As the English *the* is but a weaker form of *that*, the French *le* (*the*) of the Latin *ille*, so the Attic article ὁ, ἡ, τό, is a weakened demonstrative, and had in older Greek the power of *this*, *that* : as,

This girl I will not release, τὴν ἐγὼ οὐ λύσω.

This thy courage will destroy thee, φθίσει σε τὸ σὸν μένος.

The occasional demonstrative force in Attic is a survival of the older usage. (See § 4, 3.)

5. Only rules of the most general character can be laid down for the use of the article in Greek. A good working rule is : *Use the Greek article where the definite article is used in English* : as,

*The men manned all the ships,
οἱ ἄνδρες τὰς ναῦς ἀπάσας ἐπλήρωσαν.*

6. Greek uses the article where it is omitted in English, in the following cases : with (a) *class names* ; (b) *abstract nouns* ; and (c) *names of material* : as,

*Man is mortal, ὁ ἄνθρωπός ἐστι θνητός.
Virtue is beautiful, ἡ ἀρετή ἐστι καλή.*

*Iron is more valuable than gold,
ὁ σιδῆρος τιμιώτερός ἐστιν ἢ ὁ χρυσός.*

7. *Proper names*, from their very nature, do not need the article. It is regularly omitted when a name is *first* introduced in the narrative. It *may* be used when the name has already been mentioned, or when it is a well-known name, even though not mentioned before : as,

Socrates said, Σωκράτης ἔφη.

Socrates (the celebrated) said, ὁ Σωκράτης ἔφη.

But the article is not prefixed to a proper name followed by an appositive or a descriptive epithet with the article: as,

Socrates the philosopher, Σωκράτης ὁ φιλόσοφος.

Names of places stand generally between the article and words like *river*, *mountain*, etc.: as,

The river Euphrates, ὁ Εὐφράτης ποταμός.

The island of Delos, ἡ Δῆλος νῆσος.

In phrases like *To Pharsalus in Thessaly, τῆς Θεσσαλίας ἐπὶ Φάρσαλον*, the article is used with the name of the country (which generally precedes); the name of the place is without it.

8. The subject takes the article, the predicate does not: as,

The day became night, νὺξ ἐγένετο ἡ νύμέρα.

Adjectives as well as nouns follow this rule—even the superlative, to which the article is an indispensable adjunct in English: as,

For this proved to be quite the greatest movement in the Greek world (literally, for the Greeks),

κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο.

9. When the subject and predicate are *co-extensive* and convertible terms, the article may be used with the predicate: as,

*The rich bore the name of the horse-breeders,
οἵ ιπποβόται ἐκαλοῦντο οἱ παχεῖς.*

10. A demonstrative or possessive adjective used with a noun, regularly takes the article in Greek: as,

*This man was speaking to our mother,
οὗτος ὁ ἀνὴρ ἔλεγε τῇ ἡμετέρᾳ μητρί.*

*You took my shield, not yours,
ἔλαβες τὴν ἐμὴν ἀσπίδα, οὐ τὴν σήν.*

But the possessive pronoun is omitted when the owner is obvious : as,

Parents love their children, οἱ γονεῖς στέργουσι τὰ τέκνα.

NOTE.—The different ways of expressing ownership, in ascending order of strength, are as follows :

You took your shield,

- (1) ἔλαβες τὴν ἀσπίδα.
- (2) ἔλαβες σου τὴν ἀσπίδα or τὴν ἀσπίδα σου.
- (3) ἔλαβες τὴν σὴν ἀσπίδα.
- (4) ἔλαβες τὴν σεαυτοῦ ἀσπίδα.

EXERCISE 1.

1. The general is leading his soldiers against the enemy.
2. Of the seven sages, Solon was the wisest.
3. Each of you shall have a daric a month.
4. Darius sends for Cyrus ; Cyrus therefore goes up.
5. Mount Pelion was placed by the giants upon Olympus.
6. Gold is more precious than silver.
7. Amusement is for the sake of rest.
8. The good and the bad must die.
9. Cyrus leaped down from his chariot and put on his breast-plate.
10. You will hurt your head.
11. Horses are handsomer than mules.
12. Thucydides of Athens composed the history of the war.
13. He saw the general and his army at Ephesus in Ionia.
14. Death is the best remedy for trouble (*gen. pl.*)

§ 2.—ORATIO OBLIQUA OR INDIRECT NARRATION.

1. An assertion dependent upon a verb of *saying* or *thinking* is said to be in *oratio obliqua* or *indirect narration*. Thus : *He is writing*, is *oratio recta* or *direct narration* ; but, *I say*

that he is writing, or, I think that he is writing, is *oratio obliqua*, or indirect narration.

2. Verbs of *thinking* are followed in *oratio obliqua* by the infinitive : as,

He thought that we were not present,
ἐνόμισεν ἡμᾶς οὐ παρεῖναι.

NOTE.—The negative before the infinitive, after verbs of *thinking*, is *οὐ* (rarely *μή*).

Verbs of *saying* are followed either by the noun-clause introduced by *that* (*ὅτι*, *ὡς*)—the common English form—or by the accusative and infinitive—the common form in Latin. The negative is *οὐ*.

3. Some verbs of *saying* prefer the infinitive, others prefer *ὅτι* or *ὡς*. Thus :

Φημί regularly takes the infinitive : as,

He says that we will write, φησὶν ἡμᾶς γράψειν.

Λέγω, I say, and εἶπον, I said, take *ὅτι* or *ὡς*.

[For examples, see below.]

4. After the present, future, and perfect (*primary* tenses) the mood and tense of *oratio recta* follow *ὅτι* and *ὡς* without change in *oratio obliqua* : as,

We shall beat the Athenians, κρατήσομεν τῶν Ἀθηναίων.

They say that they shall beat the Athenians,
λέγουσιν ὅτι κρατήσουσι τῶν Ἀθηναίων.

After the imperfect, aorist, and pluperfect (*secondary* or *historic* tenses) the mood and tense of *oratio recta* may remain unchanged. This is called *graphic sequence*. But, more com-

monly, while the tense remains unchanged, the *mood* becomes optative. This is called *historic sequence* : as,

They said that they would beat the Athenians,
εἰπον ὅτι κρατήσουεν (or *κρατήσουσι*) *τῶν Ἀθηναίων.*

5. If the infinitive is used with a verb of *saying*, the following rules must be observed :

(1) The subject of the infinitive, if different from that of the main verb, is in the accusative : as,

He says that the men are going away,
φησὶ τοὺς ἄνδρας ἀπέρχεσθαι.

(2) A pronoun referring to the subject of the main verb is omitted, unless the pronoun is used for emphasis. But the pronoun, when used before the infinitive for emphasis, is in the nominative : as,

He said he did it, *ἔφη ποιῆσαι.*

He says that it is not HE but the other who is general,
οὐ φησιν αὐτὸς ἀλλ᾽ ἐκεῖνον στρατηγεῖν.

(3) An adjective or noun, used to modify the infinitive, is attracted into the case of the word to which it refers : as,

You think that you are wise, *νομίζεις εἶναι σοφός.*

6. After *ὅτι* and *ὡς* the imperfect and pluperfect of *oratio recta* remain unchanged in *oratio obliqua* ; but, if the infinitive is used, the imperfect and pluperfect are represented respectively by the present and perfect infinitive in *oratio obliqua* : as,

He said that they accused him rightly,
ἔλεξεν ὅτι ὁρθῶς γριώντο, or ἔφη αὐτοὺς ὁρθῶς αἰτιᾶσθαι.

7. The tense of a *that* clause in English oblique is changed after a past tense. Thus : *The man is going away* becomes in

past oblique, *He said that the man was going away.* They will write becomes, *He said that they would write.* There is no such change of tense in Greek oblique. Thus: *He said that the man was going away* is $\epsilon\bar{\imath}\pi\epsilon\nu \delta\tau i$ ó $\grave{a}n\grave{y}\rho \grave{a}\pi\acute{e}\rho\chi\acute{o}\tau o$, or $\acute{e}\phi\eta \tau\grave{d}v \grave{a}n\grave{d}ra \grave{a}\pi\acute{e}\rho\chi\acute{e}\sigma\thetaai$. *He said that they would write* is $\epsilon\bar{\imath}\pi\epsilon\nu \delta\tau i$ $\gamma\rho\acute{a}\psi\acute{o}\iota\epsilon\nu$, or $\acute{e}\phi\eta \grave{a}n\tau o\grave{v}s \gamma\rho\acute{a}\psi\acute{e}\iota\omega$. Hence, in turning English oblique into Greek, the important rule is this: *Find first the tense of the English direct; the tense of the English direct is the tense of the Greek oblique.* Thus: *He said that the woman would die*, $\acute{e}\phi\eta \tau\grave{h}\nu \gamma\rho\acute{a}\nu\acute{a}\kappa a \grave{a}\pi\theta\alpha\acute{e}\iota\sigma\thetaai$ [direct = \grave{h} $\gamma\rho\acute{a}\nu\grave{h}$ $\grave{a}\pi\theta\alpha\acute{e}\iota\tauai$, *the woman will die*]. *He said that he was at a loss*, $\epsilon\bar{\imath}\pi\epsilon\nu \delta\tau i \grave{a}\pi\o\acute{r}\acute{o}\ieta\acute{h}$ [direct = $\grave{a}\pi\o\acute{r}\acute{o}\hat{\omega}$, *I am at a loss*].

EXERCISE 2.

[In doing the following exercise it will be safest to find first the tense of the English *oratio recta*, as the tense of the English *oratio recta* is the tense of the Greek *oratio obliqua*.]

1. I assert that the just man is happy.
2. He says that the general is present.
3. They said that he saw everything.
4. Cyrus told his soldiers that their march would be to Babylon.
5. He told them openly that the city had already been fortified.
6. He said that there was nothing more unjust than rumour.
7. She says that she herself is Justice.
8. He said that justice was wisdom.
9. There came a messenger saying that Elateia had been captured.
10. He said that he had conquered all his enemies.
11. Alexander used to assert that he was the son of Zeus.
12. Kleon declared that he himself was not general, but that Nikias was.
13. He thought that he would see the king and his generals at Ephesus in Ionia.

§ 3.—THE ARTICLE (*Continued*).

1. The article with a participle refers to a definite person or to a class, and is equivalent to *he who*, *any one who*, with a finite verb : as,

He who does, ὁ πράττων.

Any one who wishes, ὁ βουλόμενος.

2. The article is used with cardinal numbers to mark a whole approximately, or the parts of a whole : as,

There died about ten thousand, ἀπέθανον ἀμφὶ τὸν μυρίους.

Of the companies three were absent, ἀπῆσαν τῶν λόχων οἱ τρεῖς.

3. *My father and my friend's*, is, ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου.

4. To express, *He has a very beautiful head*, the Greeks said, *He has the head very beautiful*, καλλίστην ἔχει τὴν κεφαλήν.

5. Nouns are formed by means of the article with

(1) Adjectives and participles : as,

The people, οἱ πολλοί.

A chance comer, ὁ τυχών.

(2) Adverbs : as,

The ancients, οἱ πάλαι.

Affairs here, τὰ ἐνθάδε.

(3) A preposition and case : as,

The Government, οἱ ἐπὶ τῶν πραγμάτων.

Plato and his school, οἱ ἀμφὶ Πλάτωνα.

(4) Dependent genitives : as,

The dispensations of fortune, τὰ τῆς τύχης.

The remark of Themistocles, τὸ τοῦ Θεμιστοκλέους.

(5) A word or whole sentence : as,

The word “I,” τὸ ἐγώ.

The adage “Know thyself” is useful everywhere.

τὸ γνῶθι σαυτὸν πανταχοῦ στι χρήσιμον.

(6) Infinitives : as,

Hatred, τὸ μισεῖν (τοῦ μισεῖν, etc.).

6. In combinations like, *The father's house*, a governed genitive may take the following positions :

(1) ἡ τοῦ πατρὸς οἰκία. (3) ἡ οἰκία τοῦ πατρός.

(2) ἡ οἰκία ἡ τοῦ πατρός. (4) τοῦ πατρὸς ἡ οἰκία.

But a *partitive* genitive is usually found in one of the last two of these positions : as,

The best of the citizens,

οἱ βέλτιστοι τῶν πολιτῶν, or τῶν πολιτῶν οἱ βέλτιστοι.

EXERCISE 3.

1. The toil of one who seeks, finds everything.
2. The state furnished two hundred of all the triremes.
3. There were about eighty companies of the hoplites present in the battle.
4. The children of the general and those of the judge were educated with us.
5. He who labours most and serves the commonwealth best, is held worthy of the greatest rewards.
6. We all have a mortal body.
7. The ancients esteemed Plato and his school very highly.
8. The rhinoceros has a very strong hide.
9. The nightingale has an exquisitely sweet voice.
10. To the free, shame for their disasters is the strongest incentive.
11. The multitude terrify the government and greatly disturb affairs here.
12. The messengers said that the general would soon reach Pergamos in Mysia.
13. The remark of Sophocles, that discretion is something beautiful, is worthy of all praise.

§ 4.—THE ARTICLE (*Continued*).

1. The following elliptical phrases are formed with the article :

The right hand, ἡ δεξιά (sc. χείρ).

The son of Cyrus, ὁ Κύρου (sc. νιός).

Public affairs, τὰ τῆς πόλεως (sc. πράγματα).

The country of Philip, ἡ τοῦ Φιλίππου (sc. γῆ).

The quickest way, τὴν ταχίστην (sc. ὁδόν).

2. The article is omitted—especially after a preposition—with :

(1) The names of familiar objects : as,

To the town, to the citadel, to the camp,
ἐς πόλιν, ἐς ἀκρόπολιν, ἐς στρατόπεδον.

From the beginning, ἐξ ἀρχῆς.

To the tent, ἐπὶ σκηνήν.

*Wealth is for the use of the body, the body for that of
the soul*,

πλούτος σώματος ἔνεκά ἐστι, σῶμα ψυχῆς.

(2) Names of relationship (*father, mother, son, brother,
etc.*) : as,

*You will be fighting for your wives and your children,
μαχεῖσθε ὑπὲρ γυναικῶν τε καὶ παιδῶν.*

(3) Βασιλεύς, when referring to the king of Persia : as,

He went up to the great king, ὡς βασιλέα ἀνέβη.

3. The original demonstrative force of the article survives in ὁ μέν—ὁ δέ, *the one—the other* (inflected throughout : as, οἱ μέν—οἱ δέ, *some—others* ; τὸ μέν—τὸ δέ, *partly—partly*), in τὸν καὶ τόν, τὸ καὶ τό, *this and that* ; in πρὸ τοῦ or προτοῦ (= before this), *formerly* ; and in ἐν τοῖς πρῶτοις or πρώτῃ (= among those first), *first of all*.

NOTE.—*δέ δέ* is used for *and he*, even when *δέ μέν* does not precede ; but, if *καί* is used for *and*, the relative is used instead of the article : thus,

He called in Athenians and they came,
'Αθηναίους ἐπηγάγετο. οἱ δὲ ἡλθον. But,
No one opposed and so he acted as guide,
οὐδεὶς ἀντέλεγε καὶ ὃς ἤγειτο.

EXERCISE 4.

1. Some fled but others remained. 2. Some he praised but others he punished. 3. Some must be fortunate, others unfortunate. 4. One man gains nothing, another gains much. 5. He did this and that and not the other. 6. The Athenians were the first who laid aside their swords. 7. A wolf was pursuing a lamb and it fled for refuge into a temple. 8. Homer in his catalogue mentioned the largest and the smallest of the ships. 9. And he, riding at full speed, flees from his pursuers. 10. About sunset the general led back his men by the quickest way to the camp; and they went to their tents. 11. The Greeks besieged Ephesus in Ionia by (*κατά* and acc.) sea and land. 12. The Thracians crossed the river Strymon and plundered Philip's territory. 13. Messengers reported that the enemy's fleet had reached the promontory of Sunium, and was advancing towards the city. 14. You will fight for the land in which you were born and the homes in which you were bred.

§ 5.—THE ADJECTIVE.

1. Adjectives are either attributive or predicative. An *attributive* adjective forms one notion with the noun : as,

The good man, δέ ἄγαθὸς ἄνήρ.

A *predicative* adjective is one used as a predicate or as part of a predicate : as,

The man is good, ὁ ἀνὴρ (ἐστιν) ἄγαθός.

The man is called good, ὁ ἀνὴρ καλεῖται ἄγαθός.

The attributive adjective is preceded by the article and stands between the article and the noun or, more rarely, after the noun with the article repeated : as,

The good man, $\begin{cases} (1) \text{ } \text{ὁ } \text{ἄγαθὸς } \text{ἀνήρ.} \\ (2) \text{ } \text{ὁ } \text{ἀνὴρ } \text{ὁ } \text{ἄγαθός.} \end{cases}$

The predicative adjective never has the article. It stands either before the article or after the noun : as,

The man is good, $\begin{cases} (1) \text{ } \text{ἄγαθὸς } \text{ὁ } \text{ἀνήρ.} \\ (2) \text{ } \text{ὁ } \text{ἀνὴρ } \text{ἄγαθός.} \end{cases}$

2. Any word or phrase may be used with the article as an attribute : as,

The intervening time, ὁ μεταξὺ χρόνος.

The famous Pericles, ὁ πάντα Περικλῆς.

*He was put to death by the authorities at Sparta,
διεφθάρη ὑπὸ τῶν ἐν Δακεδαίμονι τελῶν.*

*The wall along the river,
τὸ τεῖχος τὸ παρὰ τὸν ποταμόν.*

3. Two or more attributes may follow one article without connectives : as,

To the other Greek states, ἐς τὰς ἄλλας Ἑλληνικὰς πόλεις.

But the article may be used with each of two or more attributes : as,

The ancient Attic speech, ἡ Ἀττικὴ ἡ παλαιὰ φωνή.

NOTE.—Possessive adjectives, or genitives of reflexive or demonstrative pronouns used instead of possessive adjectives, take the article and the *attributive* position : as,

My friend, ὁ ἐμὸς φίλος, or ὁ φίλος ὁ ἐμός.

My own sword, τὸ ἑμαυτοῦ ξίφος.

This (or that) man's son, ὁ τούτου (or ἐκείνου) γιός.

But the genitive of a *personal* pronoun used instead of a possessive, takes the *predicative* position : as,

My house, ἡ οἰκία μου, or—if other words precede—
μου ἡ οἰκία.

His father, ὁ πατὴρ αὐτοῦ (or αὐτοῦ ὁ πατὴρ).

EXERCISE 5.

1. The wise man delights in painless pleasures.
2. The herald cried with a loud voice that the famous Pericles was present.
3. They dismantled the new wall beside the river.
4. He spent the intervening time in momentary pleasures.
5. Of pleasures some are good, others bad.
6. The king deceived the infatuated Olynthians with false words.
7. The Greeks were twice rescued from the greatest dangers.
8. My friend saw his slave in the city.
9. He ordered the soldiers to pile their arms around his tent.
10. The general declared that he was going against the enemy immediately.
11. He saw the stranger from Delos on the streets of the city.
12. He said that the good citizen did not seek excessive liberty.

§ 6.—THE ADJECTIVE (*Continued*).

1. The predicative position is taken by :

- (1) Adjectives of *position*, when one part of a thing is to be distinguished from another : as,

The middle of the market-place, μέση ἡ ἀγορά.

The end of the island, ἐσχάτη ἡ νῆσος.

On tiptoe, ἄκροις τοῖς ποσίν (=the ends of the feet).

But such adjectives take the *attributive* position, when one thing is to be distinguished from another : as,

The middle market-place, ἡ μέση ἀγορά.

The last island, ἡ ἐσχάτη νῆσος.

The perfect citizen, ὁ ἄκρος πολίτης.

(2) *Ἐκάτερος, each of two ; ἄμφω and ἀμφότερος, both ; πᾶς, all ; and ὅλος, whole : as,*

In each of the two cities, ἐν ἐκατέρᾳ τῇ πόλει.

Both hands, ἄμφω τῶν χειρεῖ.

Both ears, ἀμφότερα τὰ ὠτα.

All the state, πᾶσα ἡ πόλις, or ἡ πόλις πᾶσα.

(But, The state as a whole, ἡ πᾶσα πόλις.

Every state, πᾶσα πόλις.)

The whole race, ὅλον τὸ γένος.

(But, A whole race, ὅλον γένος.)

2. The following idiomatic uses of the predicative adjective should be carefully noticed :

*The man, if he is patriotic, will benefit his country,
οἱ ἀνὴρ φιλόπατρις τὴν πόλιν ὀφελήσει.*

*The witness I produce is a competent one,
ἰκανὸν παρέχομαι τὸν μάρτυρα.*

*The reproach you have uttered does me honour,
καλόν μοι τὸ ὄνειδος ὀνείδισας.*

EXERCISE 6.

1. The king, having the Greeks in the centre of his empire, thought he had conquered them. 2. The maiden's eyes are very beautiful. 3. The stone that is here is soft. 4. The

island of Delos was in the middle of the *Æ*gean Sea. 5. They lowered the beam by loosening the chains. 6. This was the greatest disaster during the whole of the war. 7. Every day they raised the walls higher. 8. He was delighted with the soldiers because they had fought bravely at Marathon. 9. The words which the soothsayer speaks are false. 10. At day-break each general led his own column against the village. 11. The fugitives reported that the enemy had already taken Thebes and were advancing against Athens. 12. The men of former times delighted in philosophy. 13. Excessive liberty violates the maxim, “Nothing in excess.”

§ 7.—CONCORD.

1. A neuter plural takes a singular verb: as,

Provisions failed, τὰ ἐπιτήδεια ἐπέλιπεν.

But the plural is used with neuter nouns denoting persons, or when the idea of plurality is to be strongly marked: as,

The magistrates put him to death, τὰ τέλη αὐτὸν ἀπέκτειναν.

Many tracks were visible, φανερὰ ἡσαν ἵχνη πολλά.

2. A collective noun *may* take a plural verb: as,

*The majority voted for war,
τὸ πλῆθος ἐψηφίσαντο πολεμεῖν.*

*The army secured food by slaughtering their horses,
τὸ στράτευμα ἐπορύζετο σῖτον, κόπτοντες τοὺς ἵππους.*

3. A plural verb may follow a nominative dual: as,

*They both looked at each other and laughed,
ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους.*

4. A verb with several subjects is generally plural, but it may agree with the nearest subject or with the most prominent and be understood with the rest: as,

Aristeus and Kleon were generals,
ἐστρατήγει Ἀριστένς καὶ Κλέων.

If the subjects differ in *person*, the verb takes the first person in preference to the second, and the second in preference to the third: as,

You and I agree, συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς.

5. A predicative adjective referring to several subjects is in the plural—neuter plural, if they are the names of things; but, if they are the names of persons, the masculine is preferred to the feminine, and the feminine to the neuter: as,

Love, envy, and fear are opposed to each other,
ὁ ἔρως καὶ ὁ φθόνος καὶ ὁ φόβος ἐναντία ἔστιν.

The husband and wife are good,
ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν.

But the predicative adjective may always agree with the nearest subject, or with the most prominent: as,

Sedition and war are the cause of our troubles,
ἡ στάσις καὶ ὁ πόλεμος αἴτιος ἔστι τῶν κακῶν.

6. A predicative adjective is often used in the neuter singular as a noun: as,

Truth is a beautiful thing, ἡ ἀλήθεια καλόν ἔστιν.

7. Πολύς, *much*, ᾗμισυς, *half*, and *superlatives* take the gender of a following genitive: as,

The greater part of the island, ἡ πολλὴ τῆς νήσου.

The half of the gold, ὁ ᾗμισυς τοῦ χρυσοῦ.

The bravest of the Greeks, οἱ ἄριστοι τῶν Ἑλλήνων.

EXERCISE 7.

1. Our wives and children are to blame.
2. Honourable actions delight the soul.
3. The larger part of mankind do not believe that this is true.
4. Stones, bricks and beams thrown together without order are utterly useless.
5. He wept when he saw his mother and his brother prisoners.
6. A friend is the most valuable of all possessions.
7. Half of the army had already crossed the river Halys.
8. Many oracles were reported during the whole war.
9. All the nations of Asia sent soldiers to the army of the great king.
10. Demosthenes and the other orators gave this advice to the assembly.
11. The fleet weighed anchor from the island and sailed to Miletus.
12. Peace and war are both advantageous to a country.
13. Both you and he have suffered injustice at the hands of the magistrates.

§ 8.—APPOSITION.

1. An appositive agrees in case with the noun to which it is annexed. The English *as* before an appositive may be expressed by *ως*, but is usually not translated : as,

I produce my friends as witnesses,
παρέχω τοὺς φίλους (ώς) μάρτυρας.

2. An appositive usually has the article ; but when joined with a participle becomes a predicate and drops the article : as,

The Getæ, the remotest of the barbarians,
οἱ Γέται, οἱ ἔσχατοι (or ὄντες ἔσχατοι) τῶν βαρβάρων.

3. A word may stand in apposition with the genitive

implied in a possessive adjective or in an adjective derived from a proper noun : as,

Retire to your own cities,
ἀναχωρήσατε ἐς τὰς ὑμετέρας αὐτῶν πόλεις.

I am a citizen of Athens, the greatest of all states,
εἰμὶ Ἀθηναῖος πόλεως τῆς μεγίστης.

4. **Άλλος*, *other*, and *ἕκαστος*, *each*, are used distributively in the singular in apposition with a noun in the plural. The verb is usually plural, but may be singular, especially if the verb follows the distributive : as,

These men say, one one thing, another another,
οὗτοι ἄλλος ἄλλο λέγει.

These each received ten drachmas,
οἵδε ἔδεχοντο ἕκαστος δέκα δραχμάς.

5. A noun may stand in apposition with a neuter pronoun : as,

This particular virtue, prudence,
τοῦτο γε αὐτό, ἡ εὐβουλία.

6. **Άνήρ* is used as a term of respect in apposition with titles and the names of nations and occupations : as,

O judges, οἱ ἄνδρες δικασταί.

A prophet, ἀνὴρ μάντις.

He first sends to Athens a Spartan, Melesippus,
πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας Μελήσιππον, ἄνδρα
Σπαρτιάτην.

EXERCISE 8.

1. Alexander, the son of Philip, defeated king Darius at the river Granicus.
2. Some of the houses had fallen ; others still remained.
3. He said that they would have their own again.
4. Every year the government of Lesbos sent to

Athens as tribute eighty talents. 5. Socrates the philosopher was highly esteemed because of this very virtue, justice. 6. He said that a shepherd living on Mount Pelion had seen them robbing the temple. 7. Herodotus says that Tomyris, the queen of the Massagetae, cut off the head of Cyrus. 8. Consider that you are a citizen of Argos, the oldest city in Greece. 9. You drove out the man who had saved your country, barbarians that you are. 10. Remember, soldiers, that Sparta cannot retreat from the field. 11. He held that courage was the greatest of all the virtues. 12. The armies have all been disbanded and dismissed, one to one state, another to another.

§ 9.—PERSONAL AND POSSESSIVE PRONOUNS.

1. The nominative of the personal pronoun is used with a verb only for emphasis or in antithesis : as,

You also shall see him,
καὶ σὺ ὄψει αὐτόν.

I mocked but you praised,
ἐγὼ μὲν κατεγέλασα, σὺ δὲ ἐπήνεσας.

2. 'Εμοῦ, ἐμοΐ, ἐμέ are more emphatic than the shorter forms (μοῦ, μοΐ, μέ), and are the forms generally used after a preposition : as,

He will stay at my house, μενεῖ παρ' ἐμοί.

3. There is no personal pronoun of the third person in Greek. Its place is supplied

(1) In the nominative, by the demonstratives (including ὁ μέν—ὁ δέ, *the one—the other*) ; see § 11 : as,

They allowed their enemies to live and shall we kill them?
ἔκεῖνοι μὲν τοὺς πολεμίους εἴων ζῆν, ημεῖς δὲ ἀποκτενοῦμεν.

(2) In the oblique cases, by the oblique cases of *aὐτός* : as,

They killed both him and her,
ἀπέκτειναν αὐτόν τε καὶ αὐτήν.

A few of them fell in the battle,
ἀπέθανον ἐν τῇ μάχῃ αὐτῶν ὀλίγοι τινές.

4. A possessive pronoun is generally preceded by the article : as,

My friend has arrived, ó ἔμὸς φίλος ἀφῖκται.

But, A friend of mine, ἔμὸς φίλος.

5. The genitive of the personal pronoun may be used instead of the possessive, but takes the predicative position : as,

Your father is present, ó πατήρ σου πάρεστιν.

6. Except the reflexive *σφέτερος*, *their* (which always refers to the subject of the sentence), there is no possessive of the third person in Greek. *His, her, its, their*—unless referring to the subject of the sentence—are expressed by the genitive of *aὐτός* : as,

They cut off his hand,
ἀπέταμον τὴν χεῖρα αὐτοῦ.

He will destroy all their cities,
διαφθερεῖ πάσας τὰς πόλεις αὐτῶν.

But *his, her, its*, referring to the subject of the sentence, are respectively *ἐαυτοῦ*, *ἐαυτῆς*, *ἐαυτοῦ*, and *their* is *ἐαυτῶν*, *σφέτερος* or *σφῶν* : as,

Each one was leaving his country,
ἕκαστος ἀπέλειπε τὴν ἐαυτοῦ πόλιν.

Parents love their children,
οἱ γονεῖς φιλοῦσι τὰ ἐαυτῶν τέκνα.

They said that they had found their slave,
*ἔφασαν εὑρηκέναι τὸν σφέτερον δοῦλον (or σφῶν τὸν
δοῦλον).*

7. *My own, your own* (sing.), *his own* and *their own* are respectively *ἐμαυτοῦ*, *σεαυτοῦ*, *έαυτοῦ*, and *έαυτῶν*; but *own* after *our, your* (plural), *their* (*σφέτερος*), is *αὐτῶν*, standing in apposition with the genitive implied in the possessive: as,

Your own affairs,
τὰ σεαυτοῦ πράγματα.

We do not speak of our own achievements,
τὰ ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν.

8. So too, any noun may follow *ἡμέτερος* and *ὑμέτερος*, in apposition with the genitive implied in the possessive: as,

The art of you sophists is wonderful,
ἡ ὑμετέρα τῶν σοφιστῶν τέχνη θαυμαστή ἐστιν.

EXERCISE 9.

1. You deserted the city, not I.
2. He feasted, but I slept.
3. Medon was sent by me as a messenger to the council.
4. He killed his wife with his own hand.
5. They asked me to go with him, but I refused.
6. We must not injure our own countrymen.
7. He asserted that he was your friend, but your brother denied it.
8. I suspected my slave of the theft, but not the stranger.
9. They hoped that all their ships had been saved.
10. The property of you citizens will be surrendered to the enemy.
11. A friend of mine saw him and asked him about the matter.
12. He thought that he could see nothing dearer than his native country.

§ 10.—REFLEXIVES AND ΑΥΤΟΣ.

1. Reflexives of the third person are of two kinds, direct and indirect. A *direct* reflexive is one that refers to the subject of its own clause: as,

They say that all men love their own,
λέγοντις ὅτι πάντες ἀγαπῶσι τὰ ἑαυτῶν.

An *indirect* reflexive is one that refers to the subject of the main clause: as,

Tyrants think that the citizens are their servants,
οἵ τύραννοι νομίζουσι τοὺς πολίτας ὑπηρετεῖν ἑαυτοῖς.

NOTE.—Ἐαυτοῦ is used as both a direct and an indirect reflexive.

2. Besides ἑαυτοῦ, the following pronouns are used as indirect reflexives:

(1) Οἱ, σφεῖς, σφῶν, σφίσι, σφᾶς.

(2) Any form of αὐτός: as,

They are afraid that the Athenians will attack them,
φοβοῦνται μὴ οἱ Ἀθηναῖοι σφισιν ἐπέλθωσιν.

Cyrus begged Sacas to let him know,
Κῦρος τοῦ Σάκου ἐδεῖτο σημαίνειν αὐτῷ.

3. Αὐτός is often placed before a reflexive for emphasis: as,

He has destroyed his own power,
καταλέλυκε τὴν αὐτὸς αὐτοῦ (= ἑαυτοῦ) δύναμιν.

4. Σφῶν αὐτῶν, σφίσιν αὐτοῖς, etc., are generally direct reflexives. They are more emphatic than ἑαυτῶν (—οῖς, etc.), and therefore often used in antithesis: as,

They failed to recognize either themselves or their friends,
ἡγνόντσαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους.

5. The reflexive is often used for the reciprocal ἀλλήλων : as,

We conversed with one another,
διελεγόμεθα ἡμῖν αὐτοῖς.

6. The following is briefly the syntax of *αὐτός* :

(1) In the nominative without a noun or in any case with one, *αὐτός* is *self*: as,

He himself (or the master) said it, αὐτὸς ἔφη.

I saw the general himself, εἶδον τὸν στρατηγὸν αὐτόν.

NOTE.—In this sense when used with nouns—except nouns denoting persons—*αὐτός* always has the article, but takes the predicative position : as,

Up to the city itself, ἐς αὐτὴν τὴν πόλιν.

But, *The king himself, αὐτὸς βασιλεύς.*

(2) In the oblique cases without a noun, *αὐτός*—unless the first word in the sentence—is *him, her, it, them* : as,

He gave them the gold,
ἔδωκεν αὐτοῖς τὸν χρυσόν.

But, *I saw him running away himself,*
αὐτὸν εἶδον ἀποδιδράσκοντα.

NOTE.—*Αὐτός*, in this sense, is frequently omitted : as,

They met and routed them, ἐντυχόντες αὐτοῖς, ἔτρεψαν.

(3) When preceded by the article, *αὐτός* is *the same* : as,

They came on the same day, ἦλθον τῇ αὐτῇ ἡμέρᾳ.

(4) Lastly, *αὐτός* is used in certain idiomatic constructions : as,

Pericles was general with three others (himself the fourth),
Περικλῆς ἐστρατήγει τέταρτος αὐτός.

*They took four ships, crews and all,
τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσιν.*

We are alone (by ourselves), αὐτοί ἐσμεν.

*But let some one go of his own accord,
ἀλλά τις αὐτὸς ἵτω.*

EXERCISE 10.

1. The same people always occupied Attica.
2. They saw him in the middle of the road.
3. The same things pain some but delight others.
4. The general was killed by his own men.
5. They thought that they should command the harbour themselves.
6. Konon with four others was general in the battle.
7. Astyages sent for his daughter and her son.
8. He said that he had a slave at Laurium.
9. He said that all men liked their own possessions best.
10. The Athenians took two-thirds of the ships, crews and all.
11. I fear this more than death itself.
12. He said that Brasidas had delivered the prisoners to them.
13. They envy not other men but one another.
14. They surrendered their persons and their arms of their own accord.
15. They answered him that it was impossible for them to do it.
16. I believe our city by itself to be much superior to Argos.

§ 11.—DEMONSTRATIVES AND DISTRIBUTIVES.

1. The demonstratives *όδε* and *οὗτος*, *this*, and *ἐκεῖνος*, *that*, when used attributively with a noun, take the article and the predicative position : as,

This man, οὗτος ὁ ἀνήρ or ὁ ἀνὴρ οὗτος.

That road, ἐκείνη ἡ ὁδός or ἡ ὁδὸς ἐκείνη.

But when the noun is a predicate or in apposition, the article is dropped : as,

Among the Persians this is law,

ἐν Πέρσαις νόμος ἐστὶν οὗτος.

He makes use of this as an excuse,

ταύτη προφάσει χρῆται.

This was far the greatest disaster that occurred,

πάθος μὲν τοῦτο μέγιστον δὴ ἐγένετο.

2. Οὗτος usually refers to something already mentioned, ὅδε to something yet to be mentioned. There is the same distinction between *τοιοῦτος* and *τοιόσδε*, *such*, *τοσοῦτος* and *τοσόσδε*, *so great*, *τηλικοῦτος* and *τηλικόσδε*, *so old*, *οὗτως* and *ῳδε*, *thus* : as,

On hearing this he spoke as follows,

ἀκούσας ταῦτα τοιάδε ἔλεξεν.

NOTE.—*Τοιοῦτος* and *τοιόσδε*, *τοσοῦτος* and *τοσόσδε*, *τηλικοῦτος* and *τηλικόσδε* generally omit the article ; but, if they have the article, they take the attributive position : as,

He remained with the following intention,

γνώμῃ δὲ τοιῷδε ἔμεινεν.

There was a marked decrease in birds of this kind,

τῶν τοιούτων δρυίθων ἐπίλεψις σαφῆς ἐγένετο.

3. *The former* is *ἐκεῖνος*, *the latter* is *οὗτος* : as,

I met Proxenus and Menon. I spoke to the former but not to the latter,

Προξένῳ τε καὶ Μένωνι ἐνέτυχον. ἐκείνῳ μὲν ἔλεξα, τούτῳ δὲ οὐ.

4. In such expressions as, *That was a dreadful calamity, ἐκείνη ἦν δεινὴ συμφορά*, the demonstrative agrees with the predicative noun.

5. *And that too, is καὶ ταῦτα : as,*

He rendered them more savage, and that too towards himself,

ἀγριωτέρους αὐτοὺς ἐποίησε, καὶ ταῦτα εἰς αὐτόν.

6. Οὗτος is the regular correlative of ὁς, *who*, but is used only for emphasis : as,

*Those who were present I saw,
οἵ παρησαν, τούτους εἶδον.*

But, *I saw those who were present*, where the demonstrative is unemphatic, is εἶδον οἱ παρῆσαν or, more usually εἶδον τοὺς παρόντας.

7. Τοῦτο and ταῦτα are used to introduce an emphatic statement : as,

We know this, that we have our arms,

ταῦτα ἵσμεν, ὅτι τὰ ὄπλα ἔχομεν.

What is this thing, virtue ?

τί ποτ' ἔστι τοῦτο, ἡ ἀρετή.

8. Οὗτος and ἑκεῖνος in all their forms are used, both in the nominative and in the oblique cases, as emphatic pronouns of the third person : as,

He at least will never flee, οὐποτε ἑκεῖνός γε φεύξεται.

THEIR heads, then, he cut off; the rest escaped,

τὰς μὲν οὖν τούτων κεφαλὰς ἀπέταμεν, οἵ δ' ἄλλοι ἀπέφυγον.

NOTE.—Demonstratives and reflexives, when used in the genitive instead of a possessive pronoun, take the attributive position.

9. Ἐκαστος, *each of many*, and ἑκάτερος, *each of two*, when

used with a noun take or omit the article. If they have the article, they take the predicative position : as,

In each city, ἐν ἑκάστῃ πόλει or *ἐν ἑκάστῃ τῇ πόλει.*

Every day, καθ' ἑκάστην ἡμέραν or *καθ' ἑκάστην τὴν ἡμέραν.*

10. **Ἀλλος* (Lat. *alius*) is *another of many*; *ἕτερος* (Lat. *alter*), *another of two*: as,

The others, the rest, οἱ ἄλλοι.

The opposite party, οἱ ἕτεροι.

The rest of the army, τὸ ἄλλο στράτευμα.

The other of the two armies, τὸ ἕτερον στράτευμα.

11. The following examples will illustrate some of the idiomatic uses of *ἄλλος* and its compounds :

(a) *Some were rich, others poor,*

ἄλλοι μὲν πλούσιοι ἦσαν, ἄλλοι δὲ πένητες.

Sometimes I ate; at other times I fasted,

ἄλλοτε μὲν ἤσθιον, ἄλλοτε δὲ ἐπείνων.

(b) *Some went one way, others another,*

ἄλλοι ἄλλῃ ἀπῆλθον.

Different things pleased different persons at different times.

ἄλλοις ἄλλοτε ἄλλα ἐδόκει.

(c) *They crossed yet a fifth river,*

διέβησαν πέμπτον ποταμὸν ἄλλον.

(d) *The Lacedaemonians and also their allies invaded Attica,*

οἱ Λακεδαιμόνιοι καὶ οἱ ἄλλοι σύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικήν.

(e) *They saw many other wonders,*

εἶδον πολλὰ καὶ ἄλλα θαύματα.

EXERCISE 11.

1. Every night the barbarians descended from the hills and attacked this colony. 2. The opposite party seized the citadel and overawed the rest of the citizens. 3. This the poets tell us, that Pegasus had wings. 4. He was welcomed by the citizens and also by the strangers. 5. Some spoke the truth, others refused to confess. 6. This country is so fertile that it is pleasant to live in such a region. 7. Different things are thought beautiful in different places. 8. I have seen many other cities, but Athens is foremost of all. 9. The rest of Greece was subject to Athens. 10. The fleet and the army arrived at Naupactus, the former by cruising along the coast, the latter by marching across the mountains. 11. In the midst of the assembly he saw those who had arrived from Samos. 12. The Greeks marched with Cyrus, and that too against the king of Persia. 13. After Gorgias had thus spoken, the envoys addressed the assembly as follows.

§ 12.—THE INDEFINITE ΤΙΣ.

The indefinite *τις* is either adjective or pronoun, and is used in the following senses :

(a) *Some, any : as,*

Some say, λέγουσί τινες.

*If he has done any harm to any one, he has been punished,
εἴ τινά τι ἡδίκηκε, κεκόλασται.*

(b) *One, people, they : as,*

People hate him, μισεῖ τις ἐκεῖνον,

*One will not find a wiser man,
οὐχ εὑρήσει τις ἄνδρα σοφώτερον.*

(c) *Here and there one* : as,

*Of those that were killed, one here and there perhaps
was wicked,*

τῶν ἀποθανόντων ἵστις τις ἦν πονηρός.

NOTE.—The passive of *ἀποκτέινω* (*kill*), is *ἀποθνήσκω*.

So too, *Hardly any*, *ἥ τις ἢ οὐδείς* : as,

*These men have spoken hardly a word of truth,
οὗτοι ἥ τι ἢ οὐδὲν ἀληθὴς εἰρήκασιν.*

(d) *Some great one* : as,

*You boast that you are somebody, αὐχεῖς τις εἶναι [§ 2,
5, (2)].*

(e) *I might say* (with adjectives and adverbs. Lat. *quidam*),

*The place is, I might say, hard to scale,
ὅ τόπος δύσβατός τις ἔστιν.*

So too, *μέγας τις, huge*; *οὐδείς τις, not a single one*.

EXERCISE 12.

1. Hardly a man escaped.
2. The chimaera was a huge and dreadful animal.
3. Many have suffered wrong at the hands of the governor.
4. Some say that the half of our ships were sunk in this sea-fight.
5. Those who boast so much, appear to many persons, I might say, to be somebody.
6. Every ignorant man is without friends.
7. Nothing else causes so many wars and seditions.
8. Ignorance is the most terrible of all evils.
9. Wealth brings many advantages to those who possess it.
10. A boy is the most insolent of wild beasts.
11. He thought that every man ought to be simple and true.
12. The rest of the blessings of this life are derived from virtue.
13. The man who is to be great must love neither himself nor his own.
14. The gods pitied the human race and ordained them a rest from their labours (*gen.*).

§ 13.—INTERROGATIVE FORMS.

1. The common interrogative pronouns and adverbs are *Who?* *τίς*; *Which of the two?* *πότερος*; *How great?* *πόσος*; (in the plural, *How many?*) *What kind?* *ποῖος*; *How old?* *πηλίκος*; *Where?* *ποῦ*; *Whence?* *πόθεν*; *Whither?* *ποῖ*; *When?* *πότε*; *How?* *πῶς* or *πῆ*.

2. The common interrogative particles are: *ἢ* or *ἄρα* (simply asking a question); *ἄρ乎 oὐ* (expecting the answer *Yes*); *ἄρα μή* (expecting the answer *No*); as,

Is he sick? *ἢ ἀσθενής ἐστιν*; (Lat. *Aegrotatne?*)

Is he not sick? *ἄρ乎 οὐκ ἀσθενής ἐστιν*;
(Lat. *Nonne aegrotat?*)

He is not sick, is he? *ἄρα μὴ ἀσθενής ἐστιν*;
(Lat. *Num aegrotat?*)

But the note of interrogation (;) alone, often serves to mark a question.

3. Instead of *ἄρ乎 oὐ* are used *ἢ γάρ, οὐκον* and *ἄλλο τι ἢ*; and *ἢ που, μή* and *μῶν* (*μὴ οὖν*) instead of *ἄρα μή*: as,

You have done this, have you not?

ἢ γὰρ τόδε πεποίηκας;

Surely we do not persuade the gods with gifts, do we?
μῶν τοὺς θεοὺς δώροις πείθομεν;

4. *Whether—or* (Lat. *utrum—an*) in a double direct question is *πότερον—ἢ* or *ἄρα—ἢ*: as,

Whether will they follow Cyrus or not?

πότερον ἔψονται Κύρω ἢ οὐ;

NOTE.—*Oὐ* at the end of the sentence is accented.

5. *Tí μαθών*, *with what intention* and *τί παθών*, *under what influence*, are often used for *why* : as,

Why did you do it? τί μαθὼν ταῦτα ἐποίησας;

6. An interrogative may be joined to a participle : as,

What shall we do to succeed?

τί ποιοῦντες κατορθώσομεν;

7. A demonstrative may be joined predicatively to an interrogative : as,

What news is this you bring? τί τόδε ἀγγέλλεις;

8. *Yes* or *No*, in answer to a question, is expressed by repeating some leading word in the question : as,

Do you see me? Yes. ἄρα με δράς; δρῶ (or ἔγωγε).

(*No*, would be *οὐχ δρῶ* or *οὐκ ἔγωγε*).

Stronger forms for *Yes* are *μάλιστα*, *πάνυ μὲν οὖν* (*certainly*), *πῶς γὰρ οὖ;* (*of course*). Stronger forms for *No* are *οὐδαμῶς* (*by no means*) and *ἡκιστά γε* (*least of all*).

EXERCISE 13.

1. Was not this the tree? Yes.
2. Surely he is not wronging you, is he?
3. How many of the hoplites were present in the battle?
4. What kind of man did you think him to be?
5. Which of the two is the stronger, necessity or desire?
6. How did you not waken me at once?
7. Did you do that? Certainly not.
8. Whether have you said it or not?
9. Who are those people I see?
10. Are ye not all brothers?
11. What shall we do to recover our former freedom?
12. Has not every man countless myriads of ancestors?

§ 14.—THE GENITIVE.

1. The fundamental notion of the genitive is *motion from*.
2. One noun in the genitive is added attributively to another to express

(1) *Possession* : as,

The sophists' art is wonderful,
ἥ τῶν σοφιστῶν τέχνη δεινή ἐστιν.

To Pharsalus in Thessaly,
τῆς Θεσσαλίας ἐπὶ Φάρσαλον.

(2) The *whole* of which the governing noun denotes a part : as,

He is a man of the people, ἀνὴρ ἐστι τοῦ δῆμου.

This is called the *partitive genitive*. It is used after partitives, numerals, superlatives, and neuter pronouns used as nouns : as,

Sensible persons, οἱ φρόνιμοι τῶν ἀνθρώπων.

None of the Greeks, οὐδεὶς Ἑλλήνων.

He was the best of the orators, ἄριστος ἦν τῶν ῥητόρων.

To such a pitch of folly did they rise, ἐς τοῦτο ἀνοίας ἤλθον.

(3) *Quality, material, amount, etc.* : as,

He was a man of great consideration,
ἀνὴρ ἦν μεγάλου ἀξιώματος.

A crown of violets, στέφανος ἵων.

A journey of ten days, δέκα ἡμερῶν ὁδός.

(4) The *subject* of the action implied in the governing noun : as,

I enjoy the good-will of the people,
τὴν εὔνοιαν τοῦ δῆμου ἔχω.

This is called the *subjective genitive*. *

(5) The *object* of the action implied in the governing noun : as,

The fear of death seized him,
τὸ δέος τοῦ θανάτου ἔλαβεν αὐτόν.

This is called the *objective genitive*. Additional examples are :

Εὔνοια τῶν φίλων, affection for friends. *Δύσις θανάτου, deliverance from death.* *Ἀπόστασις τῶν Ἀθηναίων, defection from the Athenians.* *Ἡσυχία ἐχθρῶν, rest from enemies.* *Ἡ προσβολὴ τῆς Σικελίας, the approach to Sicily.* *Ο πόλεμος τῶν Θηβαίων, the war against Thebes.* *Αφορμὴ ἕργων, stimulus to action.* *Ενδεια χρημάτων, need of money.*

3. The *price* at which a thing is bought, sold, or valued is expressed by the genitive : as,

At what price is he selling them ?
πόσον αὐτὰ πωλεῖ ;

I would buy liberty with my life,
τῆς ψυχῆς τὴν ἐλευθερίαν πριαίμην ἄν.

4. *Time when* — when the time is indefinite — and *time within* which are expressed by the genitive : as,

I will go away by night, ἅπειμι νυκτός.

He will not fight for ten days, οὐ μαχεῖται δέκα ἡμερῶν.

5. Many adverbs of place, time, and manner govern the genitive : as,

Where in the world ? ποῦ τῆς γῆς ;

Late at night, ὀψὲ τῆς νυκτός.

Advanced in years, πόρρω τῆς ἡλικίας.

Three times a day, τρὶς τῆς ἡμέρας.

To be in one's right mind, εὖ ἔχειν φρενῶν.

As fast as they could, ὡς εἶχον τάχους.

This genitive is partitive.

6. The following adjectives govern the genitive :

(1) Adjectives of *plenty, want, and value* : as,

Life is full of cares, τὸ ζῆν μεστὸν φροντίδων ἔστιν.

He is in need of little, ἐνδεής ἔστι μικροῦ τινος.

Worthy of honour, ἀξιος τιμῆς.

(2) Verbals in *ικός* : as,

*Capable of performing just actions,
πρακτικὸς τῶν δικαίων.*

(3) Compounds of *ἀ privative* : as,

*He has no power over his tongue,
ἀκρατὴς γλώσσης ἔστιν.*

7. Exclamations are often followed by the genitive : as,

*King Zeus, what impudence !
Ζεῦ βασιλεῦ, τῆς ἀναιδείας.*

EXERCISE 14.

1. The gods sell us all our blessings at the price of labour.
2. They made their boys capable of commanding men.
3. War is the roughest of all teachers.
4. He said that they had seen piles of timber and of stone.
5. This country flung away its liberty for a life of ease (*gen. of price*).
6. Their hatred of Athens was the cause of the war.
7. It is the easiest thing in the world to deceive oneself.
8. Tears are not a remedy for trouble.
9. An old man is twice in his life a child.
10. They are not in need of a ruler or of a leader.
11. All these flowers bloom in the spring.
12. He said that he would order them to prepare provisions for three days (*gen.*).
13. The Athenians, therefore, were in this state of preparation.
14. To think of (*φεῦ, alas, + gen.*) our former happiness and our present sorrows !

§ 15.—THE GENITIVE (*Continued*).

The following verbs govern the genitive :

(1) Verbs followed in English by *from, of, about* : as,

They shall cease from their labours,
παύσονται τῶν πόνων.

It is not the time to speak of this,
οὐ καιρός ἐστι λέγειν τούτων.

He deprived them of their city,
ἐστέρησεν αὐτοὺς τῆς πόλεως.

But the prepositions are often used : as,

They did not tell the same story about the same events,
οὐ ταῦτα (=τὰ αὐτά) περὶ τῶν αὐτῶν ἔλεγον.

(2) Verbs whose action affects only *part* of the object : as,

I will drink some water, πίομαι ὥδατος.

They clung to safety, εἴχοντο τῆς σωτηρίας.

They shared in the spoil, μετεῖχον τῆς λείας.

NOTE.—These verbs often take the accusative of the whole and the genitive of the *part* : as,

He will take you by the hand, λήψεται σε τῆς χειρός.

(3) Verbs meaning to *hit or miss, aim at, obtain, make trial of* : as,

He aimed at one thing and hit another,
ἄλλου στοχασάμενος ἔτυχεν ἄλλου.

He missed the mark, ἤμαρτε τοῦ σκοποῦ.

To obtain indulgence, τυγχάνειν συγγνώμης.

They can get neither food nor sleep,
οὔτε σίτου οὔτε ὅπνου δύνανται λαγχάνειν.

They made an attempt upon the wall,
ἐπειράσαντο τοῦ τείχους.

(4) Verbs of *plenty* and *want* : as,

They loaded the ship with timber,
ἔγέμισαν τὴν ναῦν ξύλων.

His books are full of such discussions,
τὰ βιβλία αὐτοῦ γέμει τῶν τοιούτων λόγων.

Far from it, πολλοῦ δεῖ (it wants much).

Almost, δλίγου δεῖ (it wants little).

I need money, δέομαι χρημάτων.

But verbs meaning *to fill*, also take the dative : as,

The army was filled with sorrow,
τὸ στράτευμα ἐπλήσθη ἄλγει.

(5) Verbs relating to the *senses* (except sight) : as,

They never tasted liberty, οὐποτε ἐγεύσαντο τῆς ἐλευθερίας.

I smell gold, ὀσφραίνομαι τοῦ χρυσοῦ.

NOTE.—*Ακούω, I hear*, generally takes the genitive of the person and the accusative of the thing : as,

I hear a cry, βοὴν ἀκούω.

I heard him singing, ᾷκουσα αὐτοῦ ᾠδοντος.

(6) Verbs relating to the action of the *mind* : as,

To understand (συνίημι), perceive (αἰσθάνομαι), remember (μέμνημαι), forget (ἐπιλανθάνομαι), desire (ἐπιθυμέω), despise (καταφρονέω), care for (κήδομαι).

I do not remember the names, οὐ μέμνημαι τῶν ὀνομάτων.

They did not desire empire, οὐκ ἐπεθύμησαν ἀρχῆς.

(7) Verbs that imply *comparison* : as,

To be superior to (περιγίγνομαι or περίειμι), be master of or hold (κρατέω), be inferior to (ἡττάομαι).

He conquered us, περιεγένετο ἡμῶν.

(8) Verbs of *accusing*, *acquitting*, and *condemning*: as,

They accuse him of theft,
αἰτιῶνται αὐτὸν τῆς κλοπῆς.

He was tried for treason and acquitted,
*τῆς προδοσίας ἔφυγε καὶ ἀπέφυγεν (φεύγω, 1. *flee*,
 2. *be a defendant*).*

Κατηγορέω, *I accuse*, and *καταγιγνώσκω*, *I condemn*, take the genitive of the person and the acc. of the thing : as,

They accused him of impiety,
κατηγόρησαν αὐτοῦ τὴν ἀσέβειαν.

= *They spoke impiety against him (κατ' αὐτοῦ)*.

They condemned him to death,
κατέγνωσαν αὐτοῦ τὸν θάνατον.

= *They judged death against him (κατ' αὐτοῦ)*.

(9) Verbs followed in English by a causal *for*, *on account of*: as,

I envy you for your wisdom, *ζηλῶ σε τῆς σοφίας.*

(10) The verb *to be* in the sense of *to belong to* : as,

Seamanship is a matter of art, *τὸν ναυτικὸν τέχνης ἐστίν.*
To be one's own master, *έαντον εἶναι.*

This idiom translates the phrases, *It is the part, duty, mark, characteristic of*: as,

It is the part of prudence to remain at peace,
τοῦ σώφρονός ἐστιν ἡσυχάζειν (lit., of the prudent man).

EXERCISE 15.

- Such a one needs nothing.
- Most people listen with pleasure to abuse of others.
- It is in any one's power to find fault.
- The poor imagine that all men despise them.

5. Some they condemned to exile, others to death. 6. They would not even touch his hand. 7. He said that he was holding a wolf by the ears. 8. They will exclude the enemy from the sea. 9. He will rob them first of their freedom and then of their lives. 10. They said they would try the life of virtue. 11. He never forgot the friends of former days. 12. War is not a matter of arms but of money. 13. Is it not likely that the best counsels will emanate from the best men? 14. It is the proof of a great general to conquer the enemy in the field, but of a greater to make a good use of victory. 15. This day will be the beginning of sorrows for Hellas.

§ 16.—THE DATIVE.

1. The fundamental notion of the dative is *rest at* or *connection with*.

2. The English *to* or *for* is usually expressed by the dative, except after verbs of motion (§ 22, 7) : as,

He gave pay to the army, μισθὸν ἔδωκε τῷ στρατῷ.

Every man labours for himself, πᾶς ἀνὴρ αὐτῷ πονεῖ.

Every tyrant is hostile to liberty,
πᾶς τύραννος ἐχθρός ἐστι τῇ ἐλευθερίᾳ.

Misfortune is common to all, τὸ ἀποτυχεῖν κοινόν ἐστι πᾶσιν.

It is all the same to us, ὅμοιόν ἐστιν ἡμῖν.

3. Verbs followed in English by *with* usually take the dative in Greek : as,

Fight with (*μάχομαι*), *meet with* (*ἐντυγχάνω*), *be angry with* (*ὀργίζομαι*), *find fault with* (*μέμφομαι* or *ἐπιτιμάω*), *charge with* (*ἐγκαλέω*), *associate with* (*δημιουρέω*), *confer with* (*εἰς λόγους εἴμι*), *make a treaty with* (*σπένδομαι*), *agree with*. (*ὁμολογέω*), *be delighted with* (*ηδομαι*).

So too, *On equal terms* (*ἐκ τοῦ ἵσου*), *the same as* (*ὁ αὐτός*): as,

They were on equal terms with us,
ἔγένοντο ἐκ τοῦ ἵσου ἡμῖν.

They were armed with the same arms as Cyrus,
ώπλισθησαν τοῖς αὐτοῖς Κύρῳ ὅπλοις.

4. The following verbs also govern the dative:

(1) Impersonals: as,

It concerns all, *πᾶσι προσήκει.*

You may be happy, *ἔξεστί σοι εὐδαιμονί εἶναι.*

(2) *To be in the sense of to belong to*: as,

Cyrus had a large palace, *Κύρῳ ἦν βασίλειον μέγα.*

(3) *Use* (*χράομαι*), *trust* (*πιστεύω*), *obey* (*πείθομαι*), *follow* (*ἴπομαι*), *envy* (*φθονέω*), *please* (*ἀρέσκω*), *assist* (*βοηθέω*): as,

Envy follows virtue, *ὁ φθόνος ἔπειται τῇ ἀρετῇ.*

This pleases the gods, *τοῦτο ἀρέσκει τοῖς θεοῖς.*

5. *Cause*, *manner*, and *instrument* are expressed by the dative: as,

He did it from envy, *ἐπραξεν αὐτὸν φθόνῳ.*

It happened in this way, *ἐγένετο τούτῳ τῷ τρόπῳ.*

He killed him with a sword, *ἀπέκτεινεν αὐτὸν ξίφει.*

So too, *in* (= *in respect to*) is expressed by the dative: as,

Strong in body, *δυνατὸς σώματι.*

6. The dative is used to denote *accompaniment*, but only of military forces: as,

He took the field with a large force, *ἐστράτευσε πολλῷ στρατῷ.*

So too, *They took three ships, crews and all*,

εἷλον τρεῖς ναῦς αὐτοῖς ἀνδράσιν.

This is called the *dative of accompaniment*.

7. A dative is added to comparatives and superlatives to define the degree of difference: as,

Much greater, πολλῷ μείζων (lit., *by much*).

He was older by a year, ἐνιαυτῷ πρεσβύτερος ἦν.

This is called the *dative of difference*.

8. The agent after a passive verb is expressed by the dative, instead of by *ὑπό* and the genitive, with

(1) The perfect and pluperfect passive.

(2) Verbals in *τέος*: as,

This has been proved by me, τοῦτο δεδήλωται μοι.

You must go, ἵτεον ἔστι σοι (= it must be gone by you).

9. *Time when*—when the time is definite—is expressed by the dative: as,

He came on the third day, ἥλθε τῇ τρίτῃ ἡμέρᾳ.

10. The dative of a personal pronoun is used to denote that the person to whom the pronoun refers has some special interest in the action of the verb: as,

Attend to this, pray, προσέχετε νοῦν τούτῳ μοι.

Who among your friends is dead?

τίς τῶν φίλων τέθνηκε σοι;

This is called the *ethic dative*.

11. The following are idiomatic uses of the dative:

On the right as one sails in, ἐν δεξιᾷ ἐσπλέοντι.

If you wish to hear, εἴ σοι βουλομένῳ ἔστιν ἀκούειν.

In my judgment at least, ὡς γ' ἐμοὶ κριτῇ.

I have nothing to do with you, οὐδὲν ἐμοὶ καὶ σοί.

EXERCISE 16.

- They held that a man was not born for himself but for his country.
- You were in the same place as he was.
-

An exile's property belongs to the state. 4. Men often err through ignorance. 5. He died of the plague in the fourth year of the war. 6. Preparations have been made by both armies. 7. In my judgment at least, her brother is much more skilful. 8. We have nothing to do with him. 9. Has the stranger departed, pray? 10. There is a town on the right as you enter the gulf. 11. People said that the Thebans were approaching with a large army. 12. He thought that the king would fight with us on that day. 13. It is the part of a good citizen to consider what is expedient for his country. 14. He will follow the customs of his own land.

§ 17.—THE ACCUSATIVE.

1. The fundamental notion of the accusative is *motion to*.
2. Many intransitive verbs become transitive when compounded with a preposition : as,

Cross (*διαβαίνω*), *coast along* (*παραπλέω*), *transgress* (*παραβαίνω*), *avoid* (*ἐξισταμαι*), *pursue* (*μέτειμι*), *run away from* (*ἀποδιδράσκω*): as,

They crossed the river by night,
τὸν ποταμὸν νυκτὸς διέβησαν.

Our ancestors never avoided danger,
οἱ πρόγονοι οὐποτε ἐξέστησαν κίνδυνον.

3. Many verbs and verb phrases that are intransitive in English are transitive in Greek : as,

Guard against (*φυλάττομαι*), *swear by* (*ὄμνυμι*), *feel confident about* (*θαρρέω*), *feel shame before* (*αισχύνομαι*), *feel reverence for* (*αιδέομαι*), *feel alarm at* (*φοβέομαι*): as,

He swore by the gods that he felt no fear of death,
ὤμοσε τοὺς θεοὺς θαρρεῖν τὸν θάνατον.

4. The adverbs *vή*, *yes*, *by* and *μά*, *no*, *by* are followed by the accusative : as,

Yes, by Zeus, vή τὸν Δία.

No, by this Olympus, μά τόνδε τὸν Ὄλυμπον.

5. Verbs meaning *to ask for* (*αἰτέω*), *ask a question* (*ἐρωτάω*), *teach* (*διδάσκω*), *conceal* (*κρύπτω*), *deprive* (*ἀφαιρέω*), *put on or off* (*ἐνδύω* or *ἐκδύω*), *say of* (*λέγω*), *do to* (*ποιέω*), take two accusatives in the active, and in the passive the accusative of the thing : as,

Many ask me for food, πολλοί με σῖτον αἰτοῦσιν.

He teaches the boys nothing, τοὺς παῖδας οὐδὲν διδάσκει.

*They deprived them of their swords,
ἀφεῦλον αὐτοὺς τὰ ξίφη.*

*They say the worst things of each other,
ἀλλήλους τὰ ἔσχατα λέγουσιν.*

*He did great injury to the country,
μέγα τὴν πόλιν κακὸν ἐποίησεν.*

They were deprived of their swords, ἀφῆρέθησαν τὰ ξίφη.

NOTE.—Even verbs that govern the dative and accusative may take an accusative of the thing in the passive : as,

He was entrusted with the office, ἐπετράπη τὴν ἀρχήν.

6. Many verbs are followed by an accusative of kindred form or meaning : as,

*They fought a battle and won a victory,
μάχην ἐμαχέσαντο καὶ νίκην ἐνίκησαν.*

He was sick with a disease, ἔκαμε νόσον.

This is called the *cognate accusative*.

7. The accusative is joined to nouns, adjectives, and verbs, to limit or define their meaning : as,

They were Greeks in name only,

"Ελληνες ἥσαν τοῦνομα (=τὸ ὄνομα) μόνον.

He was handsome in person,

καλὸς ἦν τὸ σῶμα.

What shall I do with him ?

τί αὐτῷ χρήσομαι (=as to what shall I use him?).

This is called the *accusative of limitation*.

8. An accusative is often used as an adverb : as,

Greatly, μέγα (or *μεγάλα*) ; *for the most part, τὸ πολύ* (or *τὰ πολλά*) ; *at last, τέλος* ; *at all, ἀρχήν* (after a negative) ; *in this way, τοῦτον τὸν τρόπον*.

9. The accusative is used to denote *duration of time* and *extent of space* : as,

He remained there five days,

ἐνταῦθα ἔμεινεν ἡμέρας πέντε.

Plataea is seventy furlongs from Thebes,

ἡ Πλάταια ἀπέχει σταδίους ἑβδομήκοντα τῶν Θηβῶν.

EXERCISE 17.

1. Truth will at last prevail.
2. They will teach him this art.
3. He hid his face from us.
4. Has he not had his office taken from him ?
5. They were bound hand and foot (*acc. pl.*).
6. I will put my own cloak upon him.
7. The cavalry crossed the mountains in the middle of winter.
8. This truce lasted three whole months.
9. In this way you will live the best life.
10. Guard against your own friends.
11. The great harbour is forty furlongs from the city.
12. Many slaves ran away from their masters during this war.
13. He did not conceal his opinion from the country.
- 14.

They said that the slave was by descent a Lydian. 15. The Athenians alleged that they were for the most part autochthonous. 16. They have deprived our allies of liberty. 17. It is better to ail in body than in mind.

§ 18.—THE PREPOSITION.

1. The meaning of a preposition is largely determined by the fundamental notion of the case that follows it.

Thus, *παρά* is *beside*; but *παρὰ τοῦ ποταμοῦ* is *from (beside) the river*; *παρὰ τῷ ποταμῷ*, *at the river*; *παρὰ τὸν ποταμόν*, *to (or along) the river*.

2. A verb of motion is often followed by a preposition of rest, and *vice versa* a verb of rest by a preposition of motion: as,

He put it in our hands, ἔθηκεν αὐτὸν ἡμῖν ἐν χερσίν.

He stood beside the pillar, ἦστη παρὰ τὴν κίονα.

This is called the *pregnant construction* of the preposition.

PREPOSITIONS WITH GENITIVE.

3. The following prepositions govern the genitive only:

(1) *'Avtrí, instead of*: as,

He became a slave instead of a king,
δοῦλος ἐγένετο ἀντὶ βασιλέως.

(2) *'Aπó, from (from the outside of)*: as,

He came from the city, ἦλθεν ἀπὸ τῆς πόλεως.
They fought on horseback, ἀφ' ἵππου ἐμάχοντο.

(3) *'Eκ (ἐξ, before a vowel), out of, from, on* : as,

He drove them out of the country,
ἔλασεν αὐτοὺς ἐκ τῆς γῆς.

*They kept the feast from that time,
ἐξ ἐκείνου ἐποίησαν τὴν ἔορτήν.*

*They will be on equal terms with us,
ἐκ τοῦ ἵσου ἡμῖν γενήσονται.*

(4) Πρό, *before, in preference to* : as,

He stood before the house, ἔστη πρὸ τοῦ οἴκου.

*Before this war they effected nothing great,
πρὸ τοῦδε τοῦ πολέμου οὐδὲν μέγα ἔπραξαν.*

*I will not honour man before the truth,
ἄνδρα οὐ τιμήσω πρὸ τῆς ἀληθείας.*

(5) Ἀνευ, *without* : as,

He is gone off without us, οἴχεται ἄνευ ἡμῶν.

*There were ten thousand hoplites, apart from those in
the garrisons,
μύριοι ἥσαν διπλῖται ἄνευ τῶν ἐν τοῖς φρουρίοις.*

(6) Ἐνεκα, *for the sake of* (put after its case) : as,

*He flatters the tyrant for gain,
κολακεύει τὸν τύραννον μισθοῦ ἐνεκα.*

(7) Ἐξω, *outside of* : as,

*The battle took place outside of the walls,
ἡ μάχη ἐγένετο ἔξω τῶν τειχῶν.*

(8) Μεταξύ, *between* : as,

*It was about ten years between this date and that,
μεταξὺ τούτου τοῦ χρόνου καὶ ἐκείνου ἕτη δέκα μάλιστα ἦν.*

(9) Μέχρι, *as far as, until* : as,

*The ground sloped right up to the city,
τὸ χωρίον ἐπικλινὲς ἦν μέχρι τῆς πόλεως.*

*Until this time the battle was even,
μέχρι τούτου τοῦ χρόνου ἡ μάχη ἴστροπος ἦν.*

(10) Πλήν, *except* : as,

No one was present except me, οὐδεὶς παρῆν πλὴν ἐμοῦ.

PREPOSITIONS WITH DATIVE.

4. The following prepositions govern the dative only :

(1) Ἐν, *in*. (a) *In, at* (of place or time) : as,

There was at this time in Athens a large supply of young men,

ἐν τούτῳ τῷ χρόνῳ ἐν ταῖς Ἀθήναις πολλὴ νεότης ἦν.

*The Spartans were defeated at Leuctra,
οἱ Λακεδαιμόνιοι ἐνικήθησαν ἐν Λεύκτραις.*

(b) *On* : as, *On the right hand, on the left hand,*
ἐν δεξιῷ, ἐν ἀριστέρᾳ.

(c) *Among* : as, *He is honoured among gods and men,*
τιμᾶται ἐν θεοῖς τε καὶ ἀνθρώποις.

(2) Σὺν (*ξύν* in old Attic), *with, along with* : as,
He was educated with his brother,
ἐπαιδεύετο σὺν τῷ αὐτοῦ ἀδελφῷ.

They managed his affairs with justice,
τὰ αὐτοῦ ἔπραξαν σὺν τῷ δικαίῳ (= δικαίως).

You will do it to your own advantage,
σὺν τῷ σῷ ἀγαθῷ ποιήσεις τοῦτο (= cum commodo tuo).

PREPOSITIONS WITH ACCUSATIVE.

5. The following prepositions govern the accusative only :

(1) Ἀνά, *up*. (a) *Up* : as, *Up stream, ἀνὰ βόον.*

(b) *By* (distributively) : as, *By threes, ἀνὰ τρεῖς.*

They marched at the rate of five parasangs a day,
ἀνὰ πέντε παρασάγγας τῆς ἡμέρας ἐπορεύοντο (§14, 4).

They stood in companies of one hundred each,
ἀνὰ ἑκατὸν ἔστησαν.

(2) *Eis* (*ἐς*, in Thucydides), *into*. (a) *Into or to : as*,
He threw himself into the fortress,
ἐσέπεσεν ἐς τὸ φρούριον.
They sent him to Athens, ἐπεμψαν αὐτὸν ἐς τὰς Ἀθήνας.
To the lower world, ἐς τὸ Αἰδου (sc. δόμον).
To the temple of Zeus, ἐς τὸ Διός (sc. ἱερόν).
 So too, *The ambassadors spoke before the people,*
οἱ πρέσβεις ἐλεξαν ἐς τὸν δῆμον.

(b) *Towards (of feelings) : as*,
They had friendly feelings towards both,
εὔνοιαν εἰχον ἐς ἀμφοτέρους.

(c) *At, upon : as*,
The ship touched at Samos, ἡ ναῦς ἔσχεν ἐς Σάμον.
They made descents upon the island,
ἀποβάσεις ἐς τὴν νῆσον ἐποιήσαντο.

(d) *At, on (of a point of time) : as*,
They came at dawn, ἐς τὴν ἦω ἥλιθον.
They will arrive by the third day,
ἀφίξονται ἐς τὴν τρίτην ἥμέραν.

(e) *For : as*,
Prepare for war, παρασκευάζεσθε ἐς τὸν πόλεμον.
He did not spend money on any other pleasure,
οὐκ ἐδαπάνα εἰς ἄλλην τινὰ ἥδονήν.

(f) *With respect to, for : as*,
He is conspicuous for virtue, διαφέρει ἐς ἀρετήν.

(g) *About (with numerals) : as*,
They killed about eight hundred, διέφθειραν ἐς ὁκτακοσίους.

(3) *‘Ως, to (of persons only) : as*,
They sent an embassy to him, πρεσβείαν ἐπεμψαν ὡς αὐτόν.

EXERCISE 18.

1. A thick darkness hangs in front of truth.
2. He is a lion among sheep.
3. I was deceived in you.
4. He drew them up on the plain.
5. They came to him four at a time.
6. They brought the city to terms.
7. You shall know in time.
8. This history has been composed as a possession for all time.
9. They came to Argos with arms.
10. Was he fortunate with respect to his children?
11. They killed all the ambassadors except one.
12. They carried everything from the fields into the city.
13. You ate from the same table.
14. Shall we sail up the river?
15. He hid the gold in the earth.
16. They deposited the spoil in the temple.
17. They used waggons instead of a rampart.
18. He will do anything for praise.
19. Few out of a large number were saved.
20. They had war instead of peace.
21. He gave them pay for the fleet.
22. They did not receive him into the city.
23. They fought a battle before the gates.
24. It was about one hundred years from that time.
25. It was about fifty years between the retreat of Xerxes and this war.
26. He sent them to the king.
27. Honour your parents before all men.
28. Nature without education is blind.
29. Remain with us until evening.
30. Without leaders nothing great will be effected.

§ 19.—THE PREPOSITION (*Continued*).

PREPOSITIONS WITH GENITIVE AND ACCUSATIVE.

The following prepositions govern both the genitive and the accusative :

1. *Διά*, *through*.

(1) WITH GENITIVE. (a) *Through* (of place and time): as,

He went through the ranks, ἦλθε διὰ τῶν τάξεων.

They remained there through the whole night,
διὰ δλης τῆς νυκτὸς ἔμειναν αὐτοῦ.

So too, *They were angry with him*, δι' ὥργῆς εἶχον αὐτόν.

(b) *Through* (of the secondary agent) : as,

All this they did through your instrumentality,
πάντα ταῦτα ἐποίησαν διὰ σοῦ.

(c) *At a distance, at an interval of* : as,

At intervals of ten battlements there were towers,
διὰ δέκα ἐπάλξεων πύργοι ἦσαν.

They kept the feast every fifth year,
τὴν ἑορτὴν ἐποίησαν διὰ πέμπτου ἔτους.

(2) WITH ACCUSATIVE. *On account of* : as,

All this they did on your account,
πάντα ταῦτα ἐποίησαν διὰ σέ.

Why did they escape unless through his delay ?
διὰ τοῦ ἀπέφυγον εἰ μὴ διὰ τὴν μέλλησιν αὐτοῦ.

2. Κατά, *down*.

(1) WITH GENITIVE. (a) *Down from* : as,

They leaped down from the cliffs, ἥλαντο κατὰ τῶν κρημνῶν.

(b) *Down upon* : as,

He pours water upon his hands,
ὑδωρ καταχεῖται κατὰ τῶν χειρῶν.

(c) *Against* : as,

They spoke all manner of evil against me,
παντοῖα κακὰ ἔλεξαν κατ' ἐμοῦ.

(d) *Down into, beneath* : as,

He sank into the sea, κατὰ τῆς θαλάσσης κατέδυ.

(2) WITH ACCUSATIVE. (a) *Down* : as,

Down stream, κατὰ ρόον.

(b) *Down along, over, through, in* (of place and time) : as,

By sea and land, κατὰ γῆν καὶ κατὰ θάλασσαν.

They wander over the city, πλανῶνται κατὰ τὴν πόλιν.

There were people in the fields,

ἄνθρωποι ἦσαν κατὰ τοὺς ἀγρούς.

This was the most important event that occurred during the war,

τοῦτο κατὰ τὸν πόλεμον μέγιστον ἐγένετο (literally : occurred as the greatest thing).

(c) *Over against, at* (of place and time), *contemporary with* : as,

They fought opposite the camp,

ἐμάχοντο κατὰ τὸ στρατόπεδον.

They assembled at the specified time,

συνήσαν κατὰ τὸν εἰρημένον χρόνον.

He was contemporary with me, κατ' ἐμὲ ἦν.

(d) *According to, with reference to* : as,

According to Pindar, κατὰ Πίνδαρον.

They sent one hundred ships in accordance with the terms of the alliance,

έκατὸν ναῦς ἔπεμψαν κατὰ τὴν συμμαχίαν.

So too : *To the best of one's ability*, κατὰ δύναμιν. *Public affairs*, τὰ κατὰ τὴν πόλιν. *Military affairs*, τὰ κατὰ πόλεμον. *To take by storm*, ἔλεῖν κατὰ κράτος. *To retreat with all speed*, κατὰ τάχος ἀναχωρεῖν. *Probably*, κατὰ τὸ εἰκός.

(e) *To be compared with, in proportion to, for* : as

This is not to be compared with that,

τοῦτο οὐ κατ' ἔκεινό ἔστιν.

The arms were too many for the number of the killed,

τὰ πλείω ἦσαν ἡ κατὰ τοὺς νεκρούς.

(f) *By* (distributively) : as, *One by one*, καθ' ἕνα. *Daily*, καθ' ἡμέραν. *Gradually*, κατὰ μικρόν (little by little).

3. *Μετά*, *with* (of closer connection than σύν).

(1) *WITH GENITIVE* : *With, on the side of* : as,

They fought with us against Thebes,
μεθ' ἡμῶν ἐμαχέσαντο τοῖς Θηβαίοις.

They won their empire with great labour,
μετὰ μεγάλων πόνων τὴν ἀρχὴν ἐκτήσαντο.

(2) *WITH ACCUSATIVE* : *After* : as,

They arrived after the battle, ἀφίκοντο μετὰ τὴν μάχην.

4. *Ὑπέρ*, *above*.

(1) *WITH GENITIVE*. (a) *Above* : as,

This spot lay immediately above the city,
τοῦτο τὸ χωρίον ἔκειτο ὑπὲρ τῆς πόλεως εὐθύς.

(b) *Instead of* : as,

They put slaves on the ships instead of themselves,
δούλους ἐς τὰς ναῦς ἐβίβασαν ὑπὲρ ἑαυτῶν.

(c) *On behalf of, for* : as,

They incurred danger for us, ἐκινδύνευον ὑπὲρ ἡμῶν.

(2) *WITH ACCUSATIVE* : *Above (of measure)* : as,

He was superior to all in strength,
ὑπὲρ πάντας ἦν τῇ ῥώμῃ.

This is quite beyond us,
τοῦτο παντάπασιν ὑπὲρ ἡμᾶς ἔστιν.

EXERCISE 19.

1. Dead men, as Plutarch says, do not bite. 2. The older men are now on our side. 3. That was beyond his strength.
4. He is not honoured on his own account, but on account of

the distinction of his ancestors. 5. They will not be so zealous to incur danger for others. 6. He took many ships during the voyage. 7. He is willing to die for his country. 8. They threw themselves down from the wall. 9. There is a harbour just above the ridge. 10. They fled through the city. 11. Rain fell throughout the night. 12. On this account they were sailing across the sea. 13. Six hundred talents came in yearly. 14. Things at the greatest distance are most admired. 15. I wish to take counsel with you. 16. The battle will be for country, freedom, and empire. 17. They were saved through your instrumentality. 18. He was the most powerful man of his time. 19. Others were scattered over the rest of Greece. 20. After the second invasion they were angry with Pericles. 21. They sat down by twos and threes. 22. He left nothing untried against me. 23. These islands lie over against Euboea. 24. I will reply in his stead. 25. They poured water upon our heads. 26. As far as he is concerned, the day is already won. 27. After this, they ravaged your fields. 28. He lived according to nature and his own judgment. 29. Individually and collectively they assented. 30. That was a calamity too great for tears.

§ 20.—THE PREPOSITION (*Continued*).

PREPOSITIONS WITH GENITIVE, DATIVE, AND ACCUSATIVE.

The following prepositions govern the genitive, dative, and accusative :

1. *Ἀμφί*, *about* (rarely with genitive or dative in prose). WITH ACCUSATIVE : *About* (of numerals ; = *εἰς*, but usually followed by the article) : as,

He was about fifty years old when he died,
ἢν ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

So, too, with names of persons : as,

Plato and his school, οἱ ἀμφὶ Πλάτωνα.

2. Ἐπὶ, *on*.

(1) WITH GENITIVE. (a) *On* : as,

There were many wounded men on the ships,
πολλοὶ τραυματίαι ἦσαν ἐπὶ τῶν νεῶν.

(b) *Over, in charge of*: as,

Those at the head of affairs, οἱ ἐπὶ τῶν πραγμάτων.
He remained in the command, ἔμεινεν ἐπὶ τῆς ἀρχῆς.

(c) *Off, near* : as,

These islands lie off Chios,
αὗται αἱ νῆσοι κεῖνται ἐπὶ Χίου.

He reduced all the parts on the borders of Thrace,
πάντα τὰ ἐπὶ Θράκης κατεστρέψατο.

(d) *To (=on to)* : as,

They sailed to Samos, ἐπλευσαν ἐπὶ Σάμου.

(e) *By* (with reflexives) : as,

They live by themselves, ἐφ' ἑαυτῶν οἰκοῦσιν.

(f) *Deep* (military term) : as,

He drew them up three deep,
διετάξατο αὐτοὺς ἐπὶ τριῶν.

(g) *Before (=coram)* : as,

He stated on oath before witnesses,
εἰπεν ἐφ' ὅρκου ἐπὶ μαρτύρων.

(h) *In the time of* : as,

In the days of our forefathers, ἐπὶ τῶν προγόνων.

(i) *After* (of naming) : as,

He is called after me, κέκληται ἐπ' ἐμοῦ.

(j) *On the occasion of, at : as,*

You have shown me good-will at many trials,
εὗνοιαν ἐνδέδειχθέ μοι ἐπὶ πολλῶν ἀγώνων.

(2) WITH DATIVE. (a) *On : as,*

The camp was on the mountain,
τὸ στρατόπεδον ἐπὶ τῷ ὅρει ἦν.

Many pride themselves on high birth,
πολλοὶ μέγα φρονοῦσιν ἐπὶ γένει.

(b) *With : as,*

He drank water with his food,
ἐπὶ τῷ σύτῳ ὕδωρ ἔπινεν.

(c) *In the power of: as,*

We shall be in the king's power,
γενησόμεθα ἐπὶ βασιλεῖ.

(d) *In : as,*

They caught him in the act,
ἐπ' αὐτοφώρῳ αὐτὸν ἔλαβον.

(e) *With a view to, for : as,*

We are allies, but not for the enslavement of Greece,
σύμμαχοί ἐσμεν ἀλλ' οὐκ ἐπὶ καταδουλώσει τῆς Ἑλλάδος.

(f) *On condition : as,*

They capitulated on the following terms,
συνέβησαν ἐπὶ τοῦσδε.

(3) WITH ACCUSATIVE. (a) *Upon (after verbs of motion) : as,*

He mounted upon horseback, ἀνέβη ἐφ' ἵππον.

(b) *To : as,*

The road leads to Susa, ἡ ὁδὸς φέρει ἐπὶ Σοῦσα.

So too : To the right, ἐπὶ δεξιά. In both directions, ἐπ'
ἀμφότερα. To exaggerate, ἐπὶ τὸ μεῖζον κοσμεῖν.

(c) *As far as* : as,

Their territory reaches down to the sea,
ἡ γῆ αὐτῶν καθήκει ἐπὶ τὴν θάλασσαν.

(d) *Against* : as,

They marched against the Persians,
ἐστράτευσαν ἐπὶ τοὺς Πέρσας.

(e) *Over, for* (of place and time) : as,

Over a wide space, ἐπὶ πολύ (or for a long time).

They ravaged the country for the space of ten days,
ἔδησαν τὴν γῆν ἐπὶ δέκα ημέρας.

(f) *For* (=in search of) : as,

He went off to procure another army,
ἀπῆλθεν ἐπ' ἄλλην στρατιάν.

3. Παρά, beside.

(1) WITH GENITIVE. (a) *From* : as,

They came from the king, ἦλθον παρὰ βασιλέως.

(b) *By* (=ὑπό) : as,

They are filled with wisdom by him,
τῆς σοφίας παρὸς αὐτοῦ πληροῦνται.

(2) WITH DATIVE. (a) *At, near, among* : as,

He was educated at my house, ἐπαιδεύθη παρ' ἐμοί.

They remained near their ships, παρὰ ταῖς ναυσὶν ἔμειναν.

So too: *At the court of Cyrus, παρὰ Κύρῳ. Before judges,*
παρὰ δικασταῖς.

(b) *With* : as,

They had great influence with him,
μέγα ἐδύναντο παρ' αὐτῷ.

(c) *In the works of* : as,

In the works of Homer or of Plato,

$\pi\alpha\rho'$ Ὁμήρω $\dot{\eta}$ παρὰ Πλάτωνι.

(3) WITH ACCUSATIVE. (a) *To* (=to beside) : as,

They sent ambassadors to him,

$\pi\rho\acute{e}\sigma\beta\epsilon\iota\sigma$ ἐπεμψαν παρ' αὐτόν.

They came within a little of perishing,

$\pi\alpha\rho\acute{\alpha}$ μικρὸν ἥλθον ἀποθανεῖν (=to beside a little).

So too : *He almost escaped*, παρὰ μικρὸν διέφυγεν. *To be superior by far*, παρὰ πολὺ περιγενέσθαι. *To esteem as little, as nothing*, παρὰ μικρὸν, παρ' οὐδὲν τίθεσθαι.

(b) *Beyond, contrary to* : as,

That was beyond his strength,

$\tau\hat{o}\nu\tau\hat{o}$ ἦν παρὰ δύναμιν αὐτῷ.

Many things happen contrary to expectation,

$\pi\o\lambda\lambda\acute{\alpha}$ γίγνεται παρὰ δόξαν.

So too : *Undeservedly*, παρὰ τὴν ἀξίαν. *In violation of the laws*, παρὰ τοὺς νόμους.

(c) *Besides* : as,

It is something else besides all these,

$\acute{\epsilon}\tau\epsilon\rho\acute{o}\nu$ τι ἔστι παρὰ πάντα ταῦτα.

(d) *In comparison with* (=prae) : as,

In comparison with the other animals we live as gods,

$\pi\alpha\rho\acute{\alpha}$ τὰ ἄλλα ζῶα ὡς θεοὶ βιοτεύομεν.

(e) *Because of, owing to* (=along of) : as,

It was owing to you that this happened,

$\pi\alpha\rho\acute{\alpha}$ σὲ τοῦτο ἐγένετο.

(f) *During, at the time of* : as,

He did not accuse me at the time the crimes were committed,
 $\o\nu$ κατηγόρησεν ἐμοῦν παρὰ τὰδικήματα.

EXERCISE 20.

1. It was not so in my day.
2. We can do it by ourselves.
3. They lost about a thousand men.
4. And on the present occasion the opinion naturally prevailed.
5. Will they act in violation of the treaty?
6. This gold they used for their own safety.
7. Many pride themselves upon their wealth.
8. Compared to wisdom, everything else he counted as nothing.
9. I have lived among you during all my life.
10. It will be in their power to attack us.
11. This has happened because of his carelessness.
12. You put up at my house.
13. I went to him for the interest.
14. He mounted upon the wall.
15. They carry loads upon their heads.
16. Cities flourish in time of peace.
17. They made affidavit before the judges.
18. He was restored on specified conditions.
19. God will not accept gifts from the wicked.
20. Unexpected success makes us fools.
21. In the days of the first kings the city rose to a great height of power.
22. He shall be named after his father.
23. This is true even in extreme cases.
24. They went on board and sailed away home.
25. It extended over the greater part of the earth.
26. It was done for your good.
27. They marched against the city.
28. They shall have strength sufficient for their labours.
29. They were scattered over the country in search of plunder.

§ 21.—THE PREPOSITION (*Continued*).

The following prepositions also govern the genitive, dative, and accusative :

1. Περί, *about*.(1) WITH GENITIVE. (a) *About, for* : as,

We are not contending for equal stakes,
οὐ περὶ τῶν ἵσων ἀγωνιζόμεθα.

(b) *About, concerning* : as,

I shall be compelled to speak about myself,
ἀναγκασθήσομαι περὶ ἐμαυτοῦ λέγειν.

(c) *With regard to* : as,

So the matter stood with regard to this affair,
οὕτως ἔσχε περὶ τούτου τοῦ πράγματος.

(d) *About, worth* : as,

The Spartans valued discipline highly,
οἱ Λακεδαιμόνιοι κόσμον περὶ πολλοῦ ἐποιοῦντο (= considered it about an important matter).

So too, with *ποιεῖσθαι* : *More highly*, *περὶ πλείονος*. *Most highly*, *περὶ πλείστον*. *Above everything*, *περὶ παντός*. *Little*, *περὶ ὀλίγουν*.

(2) **WITH DATIVE.** *For* (with verbs of fearing) : as,

They feared for the safety of those without,
περὶ τοῖς ἔξω ἔδεισαν.

(3) **WITH ACCUSATIVE.** (a) *About, around, near* (of place and time) : as,

There should be sentries around a camp,
φύλακας δεῖ περὶ στρατόπεδον εἶναι.

About the first sleep, *περὶ τὸν πρῶτον ὑπνον*.

He happened to be near the place,
ἔτυχε περὶ τὸ χωρίον ὥν.

So too : *Be busy with something*, *εἶναι περί τι*.

(b) *With regard to, affecting* : as,

They have made a mistake that affects themselves,
ἡμαρτήκαστι περὶ ἑαυτούς.

2. Πρός, before.

(1) **WITH GENITIVE.** (a) *Towards, in the direction of* : as,

They are encamped in the direction of Olynthus,
στρατοπεδεύονται πρὸς Ὀλύνθου.

(b) *Before, in the eyes of*: as,

This is just in the eyes even of the gods,

τοῦτο δίκαιόν ἐστι καὶ πρὸς τῶν θεῶν.

(c) *By (in adjurations)*: as,

I beseech you by the gods, πρός σε θεῶν ἵκετεύω

(Notice the position of the pronoun).

(d) *On the side of (of descent)*: as,

On the father's side he is an Athenian,

'Αθηναῖός ἐστι πρὸς τοῦ πατρός.

(e) *On the side of, for the advantage of*: as,

This law is for the advantage of the rich,

οὗτος δὲ νόμος πρὸς τῶν πλουσίων ἐστίν.

(f) *From, at the hands of*: as,

We suffered shameful treatment at your hands,

αἱσχιστα ἐπάθομεν πρὸς νῦμῶν.

(g) *Like*: as,

It is like a woman to do it,

πρὸς γυναικός ἐστι τοῦτο ποιεῖν.

(2) WITH DATIVE. (a) *Near*: as,

They fought a sea-fight near the shore,

ἐναυμάχησαν πρὸς τῇ γῇ.

(b) *Upon*: as,

They do not fix their minds upon realities,

οὐ πρὸς τοὺς οὖσι (from τὸ ὅν) τὴν διάνοιαν ἔχουσιν.

(c) *In addition to, besides*: as,

In addition to this he was blind,

πρὸς τούτοις τυφλὸς ἦν.

(3) WITH ACCUSATIVE. (a) *To* : as,

They advanced to the rampart,
ἐχώρησαν πρὸς τὸ τεῖχος.

(b) *Towards* : as,

This island lies towards the north,
ἥδε ἡ νῆσος κεῖται πρὸς ἄρκτον.

(c) *Against, in reply to* : as,

They fought against him, ἐπολέμησαν πρὸς αὐτόν.
This reply has been made to him,
ταῦτα πρὸς αὐτὸν εἴρηται.

(d) *With* (after verbs of agreeing, etc.) : as,

They made a treaty with him,
σπονδὰς ἐποίησαντο πρὸς αὐτόν.

(e) *With respect to, concerning* : as,

It has nothing to do with Dionysus,
οὐδὲν πρὸς Διόνυσόν ἔστι.

So too : *Duties towards the gods, τὰ πρὸς τοὺς θεούς.*

Military affairs, τὰ πρὸς τὸν πόλεμον.
By force, πρὸς βίᾳ.

(f) *With respect to, for (of purpose)* : as,

They are suitable for the present purpose,
ἰκανά ἔστι πρὸς τὴν παροῦσαν χρείαν.

So too : *To speak so as to please or anger,*
λέγειν πρὸς ὥδον· ἢ πρὸς ὀργήν.

(g) *With respect to, according to, in view of* : as,

They deliberated in the light of their present circumstances,
πρὸς τὰ παρόντα ἐβουλεύσαντο.

(h) *Compared with* (=with a reference to): as,

Compared with their reputation their power was small,

πρὸς τὸ κλέος ἡ δύναμις αὐτῶν μικρὰ ἦν.

(i) *In consequence of*: as,

In consequence of the message he delayed,

πρὸς τὸ ἄγγελμα ἀνέσχεν.

3. 'Υπό, under.

(1) WITH GENITIVE. (a) *Under, beneath* : as,

There are courts beneath the earth,
δικαστήρια ἔστιν ὑπὸ τῆς γῆς.

(b) *By* (of the agent after the passive): as,

I was wronged by you, ἥδικήθην ὑπὸ σοῦ.

They were overwhelmed by the calamity,
ἐνικήθησαν ὑπὸ τοῦ κακοῦ.

(2) WITH DATIVE. *Under, under the power of*: as,

The wild beasts are under the dominion of man,
τὰ θηρία ὑπὸ τοῦ ἀνθρώπους ἔστιν.

You will fall into the power of the king,
γενήσεσθε ὑπὸ βασιλεῖ.

(3) WITH ACCUSATIVE. (a) *Under* (of motion or extension): as,

They inhabited the acropolis and the parts beneath it,
ῳκησαν τὴν ἀκρόπολιν καὶ τὰ ὑπὸ αὐτήν.

(b) *About* (of time): as,

About the same time they sent out one hundred ships,
ὑπὸ τὸν αὐτὸν χρόνον ἑκατὸν ναῦς ἐξέπεμψαν.

2. Prepositions in composition, when their meaning remains

unchanged, govern the same case as out of composition; ἀντί, however, usually governs not the genitive but the dative: as,

It is ten furlongs from the city,

δέκα σταδίους ἀπέχει τῆς πόλεως.

The piles rose above the sea,

οἱ στοῖχοι ὑπερέσχον τῆς θαλάσσης. But

They held out against him, ἀντέσχον αὐτῷ.

EXERCISE 21.

1. It is like the Spartan character to prefer brevity. 2. Do they fear for the safety of the place? 3. He fixes his mind on something else. 4. There are villages towards the East, West, and South. 5. We were the first (§ 48, 5) to resist them. 6. They were at peace with us. 7. Father fought against son. 8. Wherefore were they angry unless in consequence of their defeat? 9. What is it useful for? 10. Compared with *it*, all else is nothing. 11. They fell upon the enemy at once. 12. He came at night-fall. 13. They delayed near the city. 14. We were surrounded by the enemy. 15. It is not large at its source. 16. I have heard nothing about him. 17. He considered honour of no account. 18. Not for all the gold beneath the earth! 19. It was not to their advantage to attack desperate men. 20. Everything is judged according to the result. 21. He was mad with drink. 22. They escaped to the camp. 23. With regard to that, I am at a loss. 24. They were reconciled with one another. 25. He brought the country under his dominion. 26. The contest will be for the noblest prizes. 27. I beseech you by your parents. 28. Many ships were present in addition to our own. 29. His acts do not correspond with his words. 30. It does not concern me.

§ 22.—TIME AND PLACE.

1. *Time when*—when the time is indefinite—and *time within which* are expressed by the genitive, whether with or without an attribute: as,

Flowers bloom in the spring, τὰ ἄνθη ἥρος θάλλει.

He will not come within ten years, οὐχ ἔξει δέκα ἔτῶν.

2. The definite article is used with this genitive after numeral and other adverbs denoting recurrence: as,

Three times a day, τρὶς τῆς ἡμέρας.

Many times a month, πολλάκις τοῦ μηνός.

So too: *Ten talents a year*, δέκα τάλαντα τοῦ ἔτους.

3. *Time when*—when the time is definite—is expressed by the dative: as,

On that day, ἐκείνῃ τῇ ἡμέρᾳ.

On the same night, τῇ αὐτῇ νυκτὶ.

In the fourth year, τῷ τετάρτῳ ἔτει.

4. Instead of the dative of definite time, the preposition *ἐν* is used:

(1) With all nouns except *day*, *night*, *month*, *year*, and the names of *festivals*: as,

Meanwhile, ἐν τούτῳ (τῷ χρόνῳ).

In the same summer, ἐν τῷ αὐτῷ θέρει.

(2) With all nouns—except the name of festivals—used without an attribute: as,

In the night, ἐν νυκτὶ.

But, *At the Olympic games*, Ὀλυμπίοις.

5. *Duration of time* is expressed by the accusative : as,

They worked for many days,
πολλὰς ἡμέρας εἰργάζοντο.

6. An ordinal—with or without a demonstrative—is used to denote a period extending up to the present : as,

They have been marching ten days,
ἡδη πορεύονται δεκάτην ἡμέραν (ταύτην).
We came out three years ago,
ἔξηλθομεν ἔτος τοῦτο τρίτον.

7. *Motion to* and *motion from* are expressed by prepositions : as,

He went to Athens, ἦλθεν ἐς τὰς Ἀθήνας.
They fled from Corinth, ἔφυγον ἀπὸ τῆς Κορίνθου.

8. *Place where* is usually expressed by *ἐν* : as, *At Sparta, ἐν Λακεδαιμονίῳ.* But, *At Marathon, Μαραθῶνι.* *At Salamis, Σαλαμῖνι.* *At Plataea, Πλαταιαῖς.* *At Athens, Ἀθήνησι.* *At Thebes, Θήβησι.* *At Olympia, Ὀλυμπίασι.* (*Locatives.*)

EXERCISE 22.

1. Next day they began to march across the plain. 2. They entered the village by night. 3. At that time our fleet was in the gulf. 4. We defeated the Persians at Marathon in the second year of the seventy-second Olympiad. 5. He dismantled our walls twenty years ago. 6. The same summer they invaded Attica. 7. They were compelled to send a garrison to Eretria. 8. For three days the fleet sailed along the coast. 9. He paid the interest into the bank every month. 10. On the third day he went to Sparta. 11. Many prodigies were seen in the sky at this time. 12. Flowers bloom there even in winter. 13. The place had already been besieged ten months. 14. He fled from Athens to Thebes. 15. He lived at Thebes till his death.

§ 23.—COMPARATIVE AND SUPERLATIVE.

1. Comparatives—and words that imply comparison—are followed in Greek by the genitive: as,

Nothing is more shameless than ignorance,
οὐδὲν ἀναιδέστερόν ἔστι τῆς ἀμαθίας.

A calamity too great for words, πάθος μεῖζον λόγου.
They were twice as numerous as we,
διπλάσιοι ἡμῶν ἦσαν.

So too: *He sings better than you, κáλλιον ἄδει σοῦ.*

2. The conjunction *ἢ, than*, may be used instead of the genitive and *must* be used instead of it, if the noun that follows the comparative is already in the genitive or dative: as,

He sells it at less than ten drachmas,
πωλεῖ αὐτὸ ἐλάττονος ἢ δέκα δραχμῶν (gen. of price).
He does more for us than for you,
πλείω ἡμῖν πράττει ἢ ὑμῖν.

NOTE.—"H, *than*, takes the same case after it as before it.

3. *Πλέον, more*, and *ἐλάττον or μεῖον, less*, when used with numerals are usually indeclinable and do not affect the case of the numeral: as,

In less than ten years, ἐν μεῖον δέκα ἔτεσιν.
They killed more than three hundred,
ἀπέκτειναν πλέον διακοσίους (= amplius ducentos interfecerunt).

4. The English *too, rather, somewhat, very*, with an adjective, are expressed in Greek by the comparative: as,

The answer was rather free,
ἢ ἀπόκρισις ἐλευθερωτέρα ἦν.

5. The comparative is often used as in English instead of the positive : as,

They make the worse appear the better reason,
 $\tauὸν \eta\tauτω λόγον κρείττω ποιοῦσιν.$

The young, the wise, οἱ νεώτεροι, οἱ σοφώτεροι.

It is not good policy to do it,
 $οὐ γὰρ ἀμεινον τοῦτο ποιεῖν$ (lit. *a better thing*).

6. *Too great for* is $\muείζων \dot{\eta}$ κατά with an accusative ; *too great to*, $\muείζων \dot{\eta}$ ὥστε with an infinitive : as,

A calamity too great for tears,
 $\piάθος μεῖζον \dot{\eta} κατὰ δάκρυα.$

A corpse of superhuman size,
 $νεκρὸς μείζων \dot{\eta} κατ' ἄνθρωπον.$

They are too young to know,
 $νεώτεροί εἰσιν \dot{\eta} ὥστε εἰδέναι.$

7. The superlative is used to express the English *very*, *extremely*, etc., with an adjective : as,

He was very fond of learning, φιλομαθέστατος ἦν.

8. The following words are added as intensives to the superlative : $\piολλῷ$, $μακρῷ$, $δῆ$, *far* ; $\sigmāτι$, $ώς$, $\sigmāπως$ (with or without $\deltaύναμαι$) ; $ε̄i τις καὶ ἄλλος$, *above every one* : as,

Far the greatest, πολλῷ μέγιστος οὐ μέγιστος δῆ.

As quickly as possible, ώς τάχιστα.

I will send as many ships as possible,
 $\piέμψω \sigmāτι πλείστας ναῦς (\deltaύναμαι).$

He has benefited us more than any man has,
 $\piλεῖστα, ε̄i τις καὶ ἄλλος, ὠφέληκεν ἡμᾶς.$

9. Other idioms of the comparative and superlative are :

(a) *With more speed than wisdom, ταχύτερα ἢ σοφώτερα.*

EXERCISE 23.

1. Silence is better than speech. 2. They were more numerous than brave. 3. He gave more trouble to the enemy than any other general. 4. The task is too great for human strength. 5. The cavalry alone killed more than six hundred. 6. They raised as large a fleet as possible. 7. We killed many times our own number. 8. Nothing is more cruel than envy. 9. It is not bad policy to hear a thing over and over again. 10. Necessity is stronger than Nature. 11. He is too loyal to desert us. 12. He has more wealth than honesty (*use adjs.*). 13. If any one was wise, it was he. 14. He ran faster than I. 15. I have fought with better men than you. 16. We are chosen to help the weak.

§ 24.—THE TENSES.

1. The present tense represents an action as going on now : as, *I write* or *am writing*, γράφω.
2. The present is used idiomatically
(1) To express an *attempt* : as,

*They are trying to persuade you to desert Athens,
πείθουσιν ὑμᾶς προδοῦναι τὸν Αθηναίον.*

This is called the *present of the attempt*.

(2) In narration, of *past time* : as,

The same summer they sent out one hundred ships,
τοῦ αὐτοῦ θέρου ἐκπέμπουσιν ἑκατὸν ναῦς.

This is called the *historic present*.

(3) With adverbs of past time, for the English perfect : as,

I have been doing this for a long time,
τοῦτο πάλαι ποιῶ (= jamdudum hoc facio).

3. *"Hκω, I have come*, and *oīχομαι, I have gone*, have a present form and perfect meaning ; *εἰμι, I shall go*, a present form and future meaning.

4. The imperfect represents an action as going on in past time : as, *I was writing, γραφον*.

5. The imperfect is used idiomatically

(1) To express an incomplete, continuous, or habitual action : as,

They began to retreat immediately, ἀνεχώρουν εὐθύς.

He used to give them ten drachmas a month,
ἔδίδον αὐτοῖς δέκα δραχμὰς τοῦ μηνός.

They continued to lay waste the land for many days,
ἔτεμνον τὴν γῆν ἐπὶ πολλὰς ἡμέρας.

(2) To express an *attempt* : as,

He tried to back out of his words,
ἐξανεχώρει τὰ εἰρημένα.

(3) With adverbs of past time, for the English pluperfect : as,

I had been doing it for a long time,
τοῦτο πάλαι ἐποίουν.

6. The future represents an action going on in future time : as, *I shall write or be writing, γράψω.*

It is often used as a polite command : as,

This, then, you will do, ταῦτα οὖν ποιήσετε.

7. The aorist represents an action as occurring at some indefinite (*ἀόριστος*) past time : as, *I wrote, ἔγραψα.*

As opposed to the imperfect, which is the tense of description, the aorist is the tense of *narration* : as,

*He went up and began to teach,
ἀνέβη καὶ ἐδίδασκεν.*

8. The aorist is used for the English pluperfect

(1) When simply marking precedence in time : as,

*They had wished to revolt even before the war,
ἔβουλήθησαν ἀποστῆναι καὶ πρὸ τοῦ πολέμου.*

(2) After *ἐπεί, ἐπειδή, ώς, ὅτε (when); ἕως and πρίν (till)*: as,

*When they had raised a trophy they sailed away,
ἐπεὶ ἔστησαν τροπαῖον ἀπέπλευσαν.*

9. The aorist is used for the English present

(1) Of what is just happening : as,

*I am amused at your threats,
ἥσθην ταῖς σαῖς ἀπειλαῖς.*

(2) Of what usually happens : as,

*Many things happen unexpectedly,
πολλὰ παρὰ δόξαν ἔγένετο.*

This is called the *gnomic aorist*.

10. The perfect represents an action as completed now ; the pluperfect, an action as completed in some past time : as, *I have written, γέγραψα. I had written, ἔγεγράφειν.*

11. The future-perfect is used

(1) To represent a future action continuing in its effects : as,

He shall be appointed to command us,
προστετάξεται ἅρχειν ἡμῶν.

(2) To represent a future action completed immediately : as,

Speak and it shall be done immediately,
φράζε καὶ πεπράξεται.

(3) As the ordinary future of verbs with a perfect-passive form but present meaning : as, *μέμνημαι*, *I remember*; fut. *μεμνήσομαι*. *Κέκτημαι*, *I possess*; fut. *κεκτήσομαι*.

12. The fut.-pf. act. is expressed by a periphrasis of the pf. part. of the verb with the fut. of *εἰμί* : as,

If we do this, we shall have done our duty,
ἐὰν τοῦτο ποιῶμεν, τὰ δέοντα πεποιηκότες ἐσόμεθα.

13. The seven Greek tenses are divided into primary and secondary. Thus :

| | | | |
|---------|------------|-----------|--------|
| Primary | Pres. | Secondary | Impf. |
| | Fut. | | Aor. |
| | Perf. | | Plupf. |
| | Fut.-perf. | | |

EXERCISE 24.

1. I came, I saw, I conquered.
2. He is now trying to save them.
3. The country was inhabited in the time of Cecrops.
4. They went out and began to shout.
5. They returned to Athens whence they had come.
6. They did not dare to do it till they had killed the king.
7. We began to blockade the city on the seventh day.
8. They will never possess empire.
9. You have come without arms.
10. Your minds will be adorned with all the virtues.
11. They had already

been waiting for a long time. 12. A smaller number often defeats a larger. 13. They have made an inroad into our territory. 14. We shall then have been left without friends. 15. He always imposed the severest penalties.

§ 25.—THE MOODS.

1. The subjunctive is used in simple sentences

(1) In exhortations, in the 1st pers. sing. and plur. The negative is *μή* : as,

Let us not forget our former friends,
μὴ ἐπιλαθώμεθα τῶν πρὸν φίλων.

This is called the *hortative subjunctive*.

(2) In questions that imply deliberation : as,

What are we to do? τί ποιῶμεν; (= quid faciamus?)

This is called the *deliberative subjunctive*.

NOTE.—*What ought we to have done?* is *τί χρῆν ποιεῖν:* (= quid faceremus?)

The deliberative subjunctive is also used after *βούλει* or *θέλεις* ; as,

Do you wish that we should remain? θέλεις μένωμεν;

(3) With *μή* in prohibitions, for the imperative : as,

Fear not, μὴ δείσητε.

NOTE.—If the present is used in prohibitions, the imperative is used ; if the aorist, the subjunctive : as,

Do not steal, μὴ κλέπτε or μὴ κλέψης.

2. The optative (*εὐκτικὴ ἔγκλισις*) gets its name from its use in expressing a wish : as,

May I never be seen in your house!

μήποτε ὀφθείην παρ' ὑμῖν

Its chief use, however, is as a secondary mood to the indicative and subjunctive : as,

I have come to see the fight,

ἥκω ἵνα τὴν μάχην ἴδω.

I had come to see the fight,

ἥκον ἵνα τὴν μάχην ἴδοιμι.

Hence the important rule : *The ind. or subj. follows primary tenses ; the optat., secondary* (§ 24, 13).

3. The optative with *ἄν* is used as a weaker future or to make an assertion less positive : as,

He will be glad to do it, ἥδεώς ἄν ταῦτα πράττοι.

I should say that you are right,

εἴποιμι ἄν ἔγωγε ὅτι ὁρθῶς ἔχεις.

4. The distinction of time is lost in the dependent moods of the aorist : as, *Know thyself, γνῶθι σεαυτόν.*

Hence, in the dependent moods, while the present marks strictly the *continuance* of an action, the aorist marks simply its *occurrence* and is much more usual than the present : as, *I wish to write, βούλομαι γράψαι.* But, *I wish to be writing* (e.g., *when he comes), βούλομαι γράφειν.*

So too : *Do not steal, μὴ κλέπτε (of a habit), μὴ κλέψῃς (of a particular act).*

5. The idea of time, however, is expressed by the dependent moods of the aorist

(1) In oratio obliqua : as,

He said that he had done it, ἔφη ποιῆσαι, or εἰπεν ὅτι ποιήσειεν (or. recta = εποίησα, I did it).

(2) When the participle stands for a main verb (§ 41, 2) : as,

He took the money and departed,

λαβὼν τὰ χρήματα ἀπῆλθεν,

6. The fut. opt. and the pf. opt. are never found except in oratio obliqua after secondary tenses (§ 25, 2) : as,

He said that the cities would revolt,
εἰπεν ὅτι αἱ πόλεις ἀποστήσουντο
(or. recta = ἀποστήσονται, they will revolt).

NOTE.—As opposed to the infinitive, the other moods are called *finite*.

EXERCISE 25.

(Use the moods of the aor. rather than those of the pres.)

1. Shall we speak or keep silent ?
2. Let me rest my weary body.
3. Strike but hear.
4. Be ye angry and sin not.
5. Where shall I stand ?
6. Let us adorn ourselves with simplicity.
7. He said that he would go away by night.
8. May you be more fortunate than I !
9. Do not do your country this wrong.
10. Where am I to turn ?
11. Do you wish that we should go away ?
12. I should like to hear you sing.
13. Do not tell me that anything is more wonderful than man.
14. Thereupon he ordered them to give quarter.
15. It was said that they had thrown poison into the cisterns.

§ 26.—PASSIVE AND MIDDLE VOICE.

1. The following verbs have a passive meaning and are followed by *ὑπό* with the genitive of the agent : *ἐκπίπτω*, am banished ; *ἀποθνήσκω*, am killed (pass. of *ἀποκτείνω*) ; *φεύγω*, am put to flight (or prosecuted) ; *ἀλίσκομαι*, am taken (pass. of *αἴρεω*) ; *κεῖμαι*, am placed (pass. of *τίθημι*). Cf. *σύγκειμαι*, am composed and *διάκειμαι*, am disposed).

2. The following verbs have two perfects in the active voice, one a perfect active in meaning, the other a present passive :

| | 1st pf. | 2nd pf. |
|------------------|-----------|--|
| ἀνοίγνυμι, open | ἀνέῳχα. | ἀνέῳγα, stand open. |
| ἐγείρω, waken | ἐγγύερκα. | ἐγρήγορα, am awake, watch (over, περί). |
| δλλυμι, destroy | δλώλεκα. | δλωλα, perish. |
| πήγνυμι, fix | — | πέπηγα, am fixed, frozen. |
| κατάγνυμι, break | — | κατέαγα, am broken. |

3. The middle voice represents

(1) An action performed by the subject upon himself : as,

I teach myself geometry, διδάσκομαι τὴν γεωμετρίαν.

This is called the *reflexive* use of the middle.

(2) An action performed by the subject for himself : as,

*He chooses war, αἱρεῖται τὸν πόλεμον
(= takes for himself).*

(3) An action which the subject gets performed for himself, as :

*I have my children taught geometry,
διδάσκομαι τοὺς παῖδας τὴν γεωμετρίαν.*

4. The true reflexive use of the middle is rare unless where the verb gets a new meaning in the middle voice. Thus,

*He praised himself, is ἐπήνεσεν ἑαυτόν.
He killed himself, ἀπέσφαξεν ἑαυτόν.*

It is found in the following :—

πείθω, persuade, M. obey ; λοίω, wash, M. bathe ; στέλλω, send, M. go ; παύω, make to cease, M. cease ; πορεύω, make to go, M. go ; περιαίω, make to cross, M. cross ; τιλλω, pluck, M. tear the hair, mourn ; ἐπιτίθημι, place on, M. attack ; ἀπέχω, keep off, M. abstain ; τήκω, melt, M. pine ; φαίνω, show, M. appear ; κοιμάω, lull, M. sleep ; φοβέω, frighten, M. fear ;

ἴστημι, place, M. stand ; ἐπείγω, make to hasten, M. hasten ; ἀπαλλάττω, make to remove, M. remove, depart ; πήγυνμι, fix, M. congeal ; λανθάνω, escape notice, M. forget ; ἀγάλλω, adorn, M. plume oneself ; βουλεύω, advise, M. take counsel.

EXERCISE 26.

1. They have all been banished from the country.
2. Firm ice had formed upon the river.
3. He frightened others, even though afraid himself.
4. The stag bathed in the lake.
5. Do you wish us to abstain from all pleasures ?
6. He said that all revelry would cease.
7. Do not pine away with sorrow for the child.
8. Do you think they are watching over our safety ?
9. The gates of the temple stood open night and day.
10. My head is broken.
11. Shall we never persuade you to obey us ?
12. Standing there, they erected a trophy.
13. He wished to take counsel with us.
14. Do not plume yourself upon your name.
15. He was put to death by his countrymen.
16. May all men so disposed speedily perish !

§ 27.—THE MIDDLE (*Continued*).

1. The middle is often used to express that the subject performs an action *for* himself : as, *αἱρέω, take, M. take for oneself, choose ; αἴρω, raise, M. take on oneself, undertake ; μισθώω, hire out, let out, M. hire for oneself ; σπένδω, pour a libation, M. make a truce.*

So too : *θεῖναι νόμους, enact laws (for others) ; θέσθαι νόμους, enact laws (that one must obey oneself).*

2. The middle is occasionally used also to express that the subject gets an action performed for himself : as,

ποιοῦμαι, have made ; διδάσκομαι, have taught ; γράφομαι, prosecute (= have a name entered before the archon).

3. The following middle verbs use the aor. pass. instead of the aor. mid. : *φοβέομαι*, *fear*, *ἔφοβήθην*, *I feared*; *κοιμάομαι*, *sleep*, *ἔκοιμήθην*, *I slept*; *κλίνομαι*, *lie*, *ἔκλιθην*, *I lay*; *ἀσκέομαι*, *practise*, *ἥσκήθην*, *I practised*; *δέομαι*, *ask*, *ἔδεήθην*, *I asked*; *περαίσσομαι*, *cross*, *ἐπεραιώθην*, *I crossed*; *μέμφομαι*, *blame*, *ἔμέμφθην*, *I blamed*; *ἀπαλλάττομαι*, *depart*, *ἀπηλλάγην*, *I departed or got rid of*.

4. The following futures are middle in form but passive in meaning : *τιμήσομαι*, *I shall be honoured*; *ῳφελήσομαι*, *I shall be aided*; *θρέψομαι*, *I shall be reared*; *φυλάξομαι*, *I shall be guarded*; *δομολογήσομαι*, *I shall be confessed*.

5. The following verbs are true deponents : *δέχομαι*, *receive*; *γίγνομαι*, *become*; *μάχομαι*, *fight*; *μαίνομαι*, *am mad*; *ἥδομαι*, *rejoice*; *αἰσθάνομαι*, *perceive*; *ἀσπάζομαι*, *welcome*; *βούλομαι*, *wish* (1 a. *ἔβουλήθην*).

EXERCISE 27.

1. Their names will always be honoured by this country.
2. He practised all the virtues.
3. They have had a bronze statue of him made.
4. On the third day they crossed the river.
5. Besides this, the gods have ordained unwritten laws for man.
6. They made a truce with us for (*ἐπί+acc.*) fifty years.
7. Will they undertake to make war against us?
8. Solon enacted laws for the Athenians.
9. Which of the two are we to blame for (*gen.*) this disaster?
10. Do you want us to prosecute him for theft?
11. You will be aided more by few than by many.
12. We begged them to depart from the country.
13. They are too wise to choose war instead of peace.
14. Remember that the half is often more than the whole.
15. I do not think that we shall sell our freedom cheaply.

§ 28.—THE PARTICLE "AN.

1. The particle *ᾶν* may be used with the indicative, subjunctive, optative, infinitive, or participle.

2. "*An*" is used with the impf. or aor. ind. to denote a result depending upon some condition expressed or implied : as,

You would be making a mistake, ἡμάρτανες ἄν.

That would never have happened,

τοῦτο οὐποτ' ἐγένετο ἄν

"*An* { + impf. ind. = *would now* (or *then*).
+ aor. ind. = *would have*.

3. "*An*" joined to pronouns and introductory particles has the force of *ever* and takes the subjunctive : as, *ὅς ἄν, whoever* ; *ὅταν* (= *ὅτε + ἄν*), *whenever* ; *ἴαν* (= *ἴτι + ἄν*), *if ever* : as,

*He puts to death whomsoever he catches,
ὅν ἂν ἔλῃ διαφθείρει.*

*Whenever he comes, I will go away,
ὅταν ἐκεῖνος ἔλθῃ, ἐγὼ ἀπειμι.*

*If ever he does this, he is punished,
ἴαν τοῦτο πράττῃ, κολάζεται.*

NOTE.—After a secondary tense, the subjunctive usually becomes optative and the *ᾶν* is dropped : as,

*Whenever he came, I went away,
ὅτε ἐκεῖνος ἔλθοι, ἐγὼ ἀπῆσιν.*

*If ever he did this, he was punished,
ἴτι τοῦτο πράττοι ἐκολάζετο.*

This is called the *optative of indefinite frequency*.

So too : *I will wait till it is opened, μενῶ ἔως ἂν ἀνοιχθῇ.*
waited till it was opened, ἐμενον ἔως ἀνοιχθείη.

4. "Αν with the opt. is used as a weaker or a conditional future (§ 25, 3) : as,

I should like to see it, τοῦτο ἥδεως ἀν ἰδοιμι.

The laws will not make us good,

οἱ νόμοι οὐκ ἀν ἡμᾶς ἀγαθὸὺς ποιήσειαν.

Hence, too, the opt. with ἀν is used as a polite imperative: as,

Go in, please, χωροῖς ἀν εῖσω.

5. "Αν is used with the infinitive or participle where, in a finite construction, it would be used with a finite mood: as,

They thought that they should take the city, ἐνόμισαν ἀν ἔλειν τὴν πόλιν (Finite construction = ἔλοιμεν ἀν, we shall take). *They knew that they should conquer, ἔγνωσαν ἀν κρατήσαντες* (Finite construction = κρατήσαιμεν ἀν, we shall conquer). See § 44, 2.

6. "Αν is usually placed near the beginning of the sentence, and may, if the sentence is long, be repeated with the verb to which it belongs: as,

For evidently, if I did this, I should be teaching you not to believe in the existence of the gods, σαφῶς γὰρ ἀν ἔγώ τόδε ποιῶν θεοὺς ἀν διδάσκοιμι μὴ νομίζειν ὑμᾶς εἶναι.

EXERCISE 28.

1. I should like to understand this language.
2. You will never find a better man.
3. I should not be so happy now.
4. No judge would have condemned him to death.
5. If ever they stole, they were banished.
6. It would not have happened without a cause.
7. Whenever we are angry, we are mad.
8. Call no one happy until his life is ended.
9. Some would have guessed one thing, others another.
10. Whenever they advanced, we retreated.
11. There is no one whom I should be more eager to hear.
12. He said that he would have preferred death itself.
13. We thought that the town would have been taken.
14. Who would have been found base enough to betray him?

§ 29.—FINAL AND OBJECT CLAUSES

AND VERBS OF FEARING.

1. Clauses introduced by *ἴνα*, *ώς*, or *ὅπως*, *in order that*, expressing an end or purpose (and therefore called *final clauses*) take the subjunctive after primary tenses and the optative after secondary. The negative is *μή* : as,

I have come to see the battle, ἥκω ἵνα τὴν μάχην ἰδω.

I had come to see the battle, ἥκον ἵνα τὴν μάχην ἰδοιμι.

2. The subjunctive, however, is used instead of the opt. in final clauses when, for the sake of vividness, the past is to be represented as present : as,

He went abroad that he might not be compelled to abrogate any of his laws, ἀπεδήμησεν ἵνα μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι.

This is called *graphic sequence*.

3. The ind. of the secondary tenses is used after final conjunctions to express an *end unattained* : as,

They should have held an investigation in order that we might have got rid of him, χρῆν ζητεῖν αὐτὸνς ἵνα ἀπηλλάγμεθα τούτου.

This idiom will translate the English *in which case we might*, etc.

4. Verbs meaning to *take care*, *strive*, *effect*, are followed by *ὅπως* and the future indicative. The negative is *μή* :

The law takes care that this shall not occur,

ὁ νόμος ἐπιμελεῖται ὅπως τοῦτο μὴ γενήσεται.

The clause introduced by *ὅπως* is called an *object clause*. The opt. takes the place of the ind. after secondary tenses ; but in graphic sequence (§ 2, 4) the ind. remains unchanged : as,

They were taking steps to bring over the city, ἐπραττον ὅπως τὴν πόλιν προσποιήσοιεν (or—in graphic sequence—*προσποιήσουσιν*).

5. When used in commands or exhortations, the verb meaning to *take care* may be dropped before *ὅπως*: as,

See that ye be men, ὅπως ἔσεσθε ἀνδρες.

6. Verbs of *fearing* usually take the subjunctive after primary tenses and the opt. after secondary. *That* or *lest* after verbs of *fearing* is *μή* and *that not* is *μὴ οὐ*: as,

I fear that he will die,

φοβοῦμαι μὴ θάνη (= vereor ne moriatur).

I fear that he will not die,

φοβοῦμαι μὴ οὐ θάνη (= vereor ut moriatur).

I was afraid that he would die,

ἔφοβήθη μὴ θάνοι (or—in graphic sequence—θάνη).

7. The past ind., however, is used after verbs of *fearing* when they refer to a fact; and the fut. ind. with *μή* or *ὅπως μή*, when the fear is regarded as likely to be realized: as,

I am afraid he was speaking in jest,

φοβοῦμαι μὴ παίζων ἔλεγεν.

I am afraid we shall find that this is true,

φοβοῦμαι μὴ (or ὅπως μὴ) εὑρήσομεν τοῦτο ἀληθὲς εἶναι.

8. *There is danger that*, *κίνδυνός ἐστι μή*, *I am on my guard lest*, *φυλάττομαι μή* and *I suspect that*, *ὑποπτεύω μή* take the construction of verbs of *fearing*: as,

There is danger that they will side with the enemy,
κίνδυνός ἐστι μὴ γένωνται μετὰ τῶν πολεμίων.

EXERCISE 29.

1. See that ye be worthy of your liberty. 2. I am afraid that men love themselves more than their neighbours. 3. He thought he needed friends, that he might have fellow-labourers.

4. The gods gave them sleep, that they might rest from their daily labours. 5. Do not be afraid that you will not be more fortunate than I. 6. They took care that the better men should rule the worse. 7. There was no danger that the place would be taken. 8. I was afraid that my head was broken. 9. In order to deceive the enemy, they began to retreat. 10. He will take care that we do not escape his notice. 11. They will break down the bridge, in order that we may not cross the river. 12. He managed that the army should not be tortured with hunger and thirst. 13. He ought to have called in witnesses, in which case we might have referred to them. 14. They took care that we should not only promise but perform.

§ 30.—THE CONDITIONAL SENTENCE.

1. The *if-clause* of the conditional sentence is called the *protasis* ($\pi\tau\omega\tau\epsilon\iota\nu\omega$); the main clause, the *apodosis* ($\alpha\pi\omega\delta\bar{\imath}\delta\omega\mu\iota$, *refer*). The negative of the protasis is $\mu\bar{\eta}$, of the apodosis $o\bar{v}$.

2. Three classes of conditional sentences are to be distinguished :

(1) Those in which nothing is implied with regard to the fulfilment of the condition. These take the ind. in both clauses : as,

If he has anything, he gives it, $\epsilon\bar{i}$ $\tau\iota$ $\epsilon\chi\epsilon\iota$, $\delta\bar{\imath}\delta\omega\sigma\iota\omega$.

If he had anything, he gave it, $\epsilon\bar{i}$ $\tau\iota$ $\epsilon\bar{i}\chi\epsilon\iota$ (or $\epsilon\bar{o}\chi\epsilon\iota$), $\epsilon\bar{\delta}\bar{\imath}\delta\omega\iota\omega$ (or $\epsilon\bar{\delta}\bar{\omega}\kappa\epsilon\iota$).

(2) Those in which the fulfilment of the condition is referred to the future. Of these there are two types :

(a) Where the condition is regarded as likely to be fulfilled : as,

*If he has (old Eng. shall have) anything, he will give it,
 $\epsilon\bar{a}\nu$ $\tau\iota$ $\epsilon\chi\eta$ $\delta\bar{\omega}\sigma\iota\omega$.*

Here $\epsilon\acute{a}v$ with the subjun. is used in the protasis, the fut. ind. in the apodosis.

(b) Where the condition is regarded as unlikely to be fulfilled : as,

*If he should (were to) have anything, he would give it,
 $\epsilon\acute{i}$ τι $\epsilon\acute{x}\omega i$ δοίη $\ddot{a}v$.*

Here $\epsilon\acute{i}$ with the opt. is used in the protasis, the opt. with $\ddot{a}v$ in the apodosis.

(3) Those in which the condition is contrary to fact. Of these also there are two types :

(a) Where the condition is referred to the present : as,

*If he had anything (now), he would give it,
 $\epsilon\acute{i}$ τι $\epsilon\acute{i}\chi\epsilon v$, $\epsilon\acute{d}\dot{\iota}\acute{d}\dot{o}v$ $\ddot{a}v$.*

Here the imperfect ind. is used in the protasis, the impf. with $\ddot{a}v$ in the apodosis.

(b) Where the condition is referred to the past : as,

*If he had had anything, he would have given it,
 $\epsilon\acute{i}$ τι $\epsilon\acute{s}\chi\epsilon v$, $\epsilon\acute{d}\omega\kappa\epsilon v$ $\ddot{a}v$.*

Here the aor. ind. is used in the protasis, the aor. with $\ddot{a}v$ in the apodosis.

NOTE 1.—Conditional sentences of the first type under class (3) may, however, express action continued in past time : as,

*If he had had a fleet, he would have commanded the islands,
 $\epsilon\acute{i}$ ναυτικὸν $\epsilon\acute{i}\chi\epsilon$, τῶν νήσων $\epsilon\acute{k}\rho\acute{a}\tau\epsilon i$ $\ddot{a}v$.*

NOTE 2.—In conditional sentences of class (3), the protasis may refer to the present and the apodosis to the past, or *vice versa* : as,

*If they were wise (now), they would not have done it,
 $\epsilon\acute{i}$ σοφοὶ ἦσαν, οὐκ ἀν ταῦτα ἐποίησαν.*

3. The conditional sentences of the form : *If ever he has anything, he gives it*, ἐάν τι ἔχῃ, δίδωσιν, and *If ever he had anything, he gave it*, εἴ τι ἔχοι, ἔδιδον, fall under § 28, art. 3.

NOTE.—The verb of the apodosis in the latter type is usually—because of its frequentative force—in the impf.

TABLE OF CONDITIONAL SENTENCES.

(1) SIMPLE PRES. AND PAST CONDITIONS. (Nothing said as to fulfilment of condition)—Ind. in both clauses.

(2) FUTURE CONDITIONS. (a) *More vivid fut.* (condition regarded as likely to be fulfilled. English sign, *shall* or *will* in apod.)—Ἐάν + subjun. in protasis and fut. ind. in apod. (b) *Less vivid fut.* (condition regarded as unlikely to be fulfilled. Eng. sign, *should* or *were to* in protasis)—Εἰ + opt. in protasis and opt. + ἄν in apod.

(3) CONDITIONS CONTRARY TO FACT. (a) *Referred to pres.* (Eng. sign, *now*, expressed or implied in each clause)—Impf. ind. in protasis and impf. + ἄν in apod. (b) *Referred to past* (Eng. sign, *should*, or *would*, *have* in apod.)—Aor. ind. in protasis and aor. + ἄν in apod.

For a full account of the conditional sentence, see Goodwin's "Greek Moods and Tenses," from which the above remarks are mainly taken.

EXERCISE 30.

1. If he had not spoken through an interpreter, we should not have understood him.
2. If he were to do it, I should be very glad.
3. If tears were a remedy for sorrow (*gen.*), we should buy tears with gold (*gen.*).
4. If you attempt many things, you will do none well.
5. If the bow were always bent, it would break.
6. If (ever) a man confers a favour, he should forget it immediately.
7. If this country had been

wise, it would never have undertaken such a war. 8. If the enemy do this, we shall deprive them of their ships. 9. If he had done it, he would have despised himself. 10. If the ice were firm, we should cross the lake. 11. If we had not given quarter, all would have been killed. 12. If we should surrender on such terms, we should be mad.

§ 31.—'EI WITH VERBS OF EMOTION.

'El with the indicative is used for *ὅτι*, *that*, after verbs expressing emotion: as, *Wonder* (*θαυμάζω*), *be ashamed* (*αισχύνομαι*), *be indignant* (*ἀγανακτέω*), *be satisfied* (*ἀγαπάω*), *be dreadful* (*δεινὸν εἶναι*). The negative is *μή*. E.g. :

I am surprised that you hesitate,
θαυμάζω εἰ ὀκνεῖτε.

I am indignant that I am not able to come,
ἀγανακτῶ εἰ μὴ μὲν τὸν εἴμιτι ἐλθεῖν.

He is not satisfied with escaping punishment,
οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν.

EXERCISE 31.

1. I am surprised that they were not angry with us.
2. It was a dreadful thing that he did not appear.
3. He was not ashamed that he was bringing a false charge against me.
4. If you associate with the idle, you will become idle yourself.
5. If we conquer them in one more battle, we shall be undone (2 *pf.*, § 26, 2).
6. If those who (§ 3, 1) have been disappointed were to die, all would die.
7. If I had obeyed the doctor, I should not now be ill.
8. He would have remained three days at Athens, if they had asked him to do it.
9. No country would be safe unless the citizens obeyed the laws.
10. If he were here, we should teach him geometry.
11. If

he had more foresight and less passion, he would succeed more easily. 12. If he ever received a favour, he never forgot it. 13. If he had not been a good servant, he would never have been a good master. 14. If they had feared their general more, they would have feared the enemy less. 15. If we despise the artist, we shall not be delighted with the work.

§ 32.—THE RELATIVE.

1. The common correlatives are :

He...who, οὗτος...ὅς (Lat. *is...qui*) ; *as great...as, τοσοῦτος...ὅσος* or *ὅς* (Lat. *tantus...quantus*) ; *such...as, τοιοῦτος...οἷος* or *ὅς* (*talis...qualis*) ; *as old...as, τηλικοῦτος...ἥλικος* and *all...who, πάντες...ὅσοι*.

Instead of *τοσοῦτος*, *τοιοῦτος* and *τηλικοῦτος*, respectively, *τοσόσδε*, *τοιόσδε* and *τηλικόσδε* are used. (§ 11, 2.) *E.g.* :

You say such things as no one else would say,
τοιαῦτα λέγεις ἢ οὐδεὶς ἄλλος ἢν λέξειεν.

2. The case of the relative is determined by the verb of its own clause; its gender, number, and person by the antecedent : as,

This is the man whom you saw,
οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες.

3. The antecedent may be put (without the article) in the relative clause or—if a demonstrative—omitted : as,

This is the man whom you saw,
οὗτός ἐστιν ὃν εἶδες ἄνδρα.

Those who were able did it,
οἵ ἐδύναντο, τοῦτο ἔπραξαν.

4. When the relative connects two nouns of different gender, it usually agrees with the latter : as,

The sword which they call scimitar,
τὸ ξίφος δὲν ἀκινάκην καλοῦσιν.

5. A relative referring to two or more antecedents agrees, if the antecedents are the names of persons, with the more worthy gender (masculine rather than feminine) ; but, if the antecedents are the names of things, the relative is in the neuter plural or agrees with the last : as,

The men and women who are near,
οἱ ἄνδρες καὶ γυναικες οἱ σχεδόν εἰσιν.

They got rid of the wars, dangers, and confusion into which we are fallen, ἀπηλλάγησαν πολέμων καὶ κινδύνων καὶ ταραχῆς εἰς ἀ (or ἦν) κατέστημεν.

6. When the antecedent is in the genitive or dative, the relative—if in the accusative—is usually attracted into the case of the antecedent : as,

We will obey the leader whom he sends us,
πεισόμεθα τῷ ἡγεμόνι φᾶ ἀν πέμψῃ.

This is called *Attic attraction*.

The antecedent may be put in the relative clause or—if a demonstrative—omitted : as,

He came with the force he had,
ἥλθε σὺν ἦ εἰχε δυνάμει.

I use what I have, χράομαι οἷς ἔχω (=τούτοις ἂ).

They will forget what they suffered,
ἐπιλήσσονται ὧν ἔπαθον (=τούτων ἂ).

7. 'Εστιν οἵ, *some* (=there are who), is treated as one word and the pronoun declined : as,

Some say, ἔστιν οἵ λέγουσιν.

Some they wounded, ἔστιν οὓς ἔτρωσαν.

So too : *Sometimes*, ἔστιν ὅτε. *Somewhere*, ἔστιν ὅπου. *Somehow*, ἔστιν ὅπως. *No how*, οὐκ ἔστιν ὅπως (=it is impossible that) : as,

It can not be that he will do it,
οὐκ ἔσθ' ὅπως ταῦτα ποιήσει.

8. "Οστις is used

(1) For *whoever, any one who* (Lat. quisquis) : as,

Whoever you are, you will be punished,
ὅστις εἰ, δώσεις δίκην.

He has suffered no harm whatever,
πέπονθεν οὐδὲν ὅτιοῦν (Lat. ne tantillum quidem).

(2) As an emphatic relative : as,

The city which is there, ἡ πόλις ἣτις ἐκεῖ ἔστιν.

9. *All who* is πάντες ὅσοι or εἴ τις : as,

All those who were taken, were killed,
πάντες ὅσοι (or εἴ τινες) ἐλήφθησαν ἀπέθανον.

10. *He who, the man who, anyone who*, with a finite verb, are expressed—if the antecedent is unemphatic—by the article with the participle : as,

The man who first corrupted the people, was the man who first entertained them, ὁ πρῶτος ἔστιάσας, πρῶτος διέφθειρε τὸν δῆμον.

NOTE.—The relative is never omitted in Greek as in English : as,

I enjoy the good things I have,
ἀπολαύω ὧν ἔχω ἀγαθῶν.

EXERCISE 32.

1. He took what he needed.
2. Do not deprive the country of the territory she has acquired.
3. He is a fool, whoever he is.
4. I spoke in the language I understood.
5. They killed

all whom they met. 6. Those who were chosen to enact laws, have broken the very laws they were chosen to enact. 7. If he were here, he would not admire those who transact the affairs of this country. 8. Some of our cities have been destroyed. 9. I am afraid that we sometimes make mistakes. 10. If we had obeyed the general who was set over us, we should have conquered them. 11. There is no mark by which to distinguish the wicked. 12. If he had the ten drachmas which he received as a gift, he would give us something.

§ 33.—THE RELATIVE (*Continued*).

1. The phrase *oīos σὺ ἀνήρ*, *a man like you*, is treated as one word but each part declined : as,

He gratifies a man like you, χαρίζεται οἴω σοὶ ἀνδρί.

I praised men like you, ἐπήγνεσα οἴοντος ὑμᾶς ἄνδρας.

2. The antecedent is occasionally attracted into the case of the relative : as,

*The property which he left was not worth much,
τὴν οὐσίαν ἦν κατέλιπεν οὐ πολλοῦ ἀξία ἦν.*

This is called *inverse attraction*.

It is found in the phrase *οὐδεὶς ὅστις οὐ*, *every one* : as,

*There was no one he did not deplore,
οὐδένα ὄντινα οὐ κατέκλαυσεν.*

*There was no one he did not despise,
οὐδενὸς ὅτου οὐ κατεφρόνησεν.*

3. The ind. is the regular mood of the relative clause in oratio recta : as,

*I am bringing a man whom you must imprison,
ἄνδρα ἄγω δὲν εἰρξαι δεῖ.*

They told what they had heard, ἔλεξαν ἀ ἤκουσαν.

But after secondary tenses the opt. is used in the relative clause

(1) To express indefinite frequency (see § 28, 3) : as,

Whatever he got, he destroyed, ὃ, τι λάβοι διέφθειρεν.

(2) In oratio obliqua, for the pres., fut., and perf. ind. of oratio recta : as,

He said that he was bringing a man whom they must imprison, εἶπεν ὅτι ἀνδρα ἄγοι ὃν εἴρξαι δέοι.

NOTE.—The impf., aor., and plpf. of oratio recta remain unchanged in a relative clause in oratio obliqua : as,

*He said they told what they had heard,
εἶπεν ὅτι λέξειαν ἀ γκονσαν.*

They expected that those whom they had sent for would meet them, ἡλπιζον τούτους οὓς μετέπεμψαν ἀπαντήσεσθαι.

4. The regular negative of the relative clause is *οὐ*, but *μή* is used when the clause has a conditional force : as,

What I do not know, I do not think I know, ἢ οὐκ οἶδα, οὐκ οἴομαι εἰδέναι (ἢ μή οἶδα = if there is anything which I do not know).

5. The verb of a conditional relative clause is *assimilated*

(1) To the subjunctive or optative, if the leading verb is subjunctive or optative.

(2) To a secondary tense of the indicative, when the leading verb is a secondary tense of the indicative with *ἄν* : as,

*I shall be glad if all who can will do it,
ἡσθήσομαι ἐὰν πάντες ὅσοι ἀν δύνωνται τοῦτο ποιῶσιν.*

(NOTE.—If the assimilation is to the subjunctive, *ἄν* is added.) (§ 37, 3, note.)

I would give whatever he demands, δοίην ἀν ὃ, τι αἰτοίη.

I would have done what I could, ἔπραξα ἀν ἀ ἐδυνάμην.

6. The relative is used in Greek as in Latin—though much more rarely than in Latin—to express (*a*) *cause*, (*b*) *purpose*, (*c*) *result*. But the indicative—and not, as in Latin, the subjunctive—is the mood of the relative clause : as,

(*a*) *You did well to do it*, καλῶς ἐποίησας ὅς γε ταῦτα ἔπραξας (cause ; ὅς = because you ; γέ is usually added to the relative).

They congratulated the mother on having such children, ἐμακάριζον τὴν μητέρα οἵων τέκνων ἐκύρησεν.

(*b*) *Send a man to the city to make the announcement*, πέμψον τινὰ ἐσ τὴν πόλιν ὃς ταῦτα ἀγγελεῖ (purpose).

NOTE.—The verb of the relative clause of purpose is fut. ind., or—after a secondary tense—fut. opt.

(*c*) *No one is so silly as to be ignorant of this*, οὐδεὶς οὗτος εὐηθής ἐστιν ὅστις ταῦτα ἀγνοεῖ (result ; = ὅστε ταῦτα ἀγνοεῖν).

7. The relative with *ἄν* and the aorist subjunctive, is used for the English present with a future or future-perfect force : as,

Whatever he takes, he destroys, ὃ, τι ἄν λάβῃ διαφθείρει.

NOTE.—After a secondary tense the subjun. becomes opt. and the *ἄν* is dropped.

8. The relative is not repeated in Greek. If the syntax demands a change of case, *αὐτός* is used instead of the relative in the second construction : as,

He was a king whom all loved and served, βασιλεύς τις ἦν πάντες ἐφίλουν καὶ ὑπηρέτουν αὐτῷ.

9. The use of the relative as a connective—so common in Latin—is rare in Greek : as,

Saying this, he departed, ταῦτα εἰπὼν ἀπῆλθεν (= Quae quum dixisset, abiit).

EXERCISE 33.

1. There was no one whom he did not wish to serve. 2. He was a man who lived among us and whom all loved. 3. This is the object he pursues and for the sake of which he performs every act. 4. They obtained what they asked. 5. Let us make them rulers of the country we conquer. 6. How can you know what you have no experience of? 7. He will do (*opt.* + *āv*) whatever he wishes. 8. We were invited to see the house they had built (*aor.*). 9. He does not believe what he does not see. 10. They had arms with which to defend themselves (*purpose*). 11. I should have lost some of the many friends I had. 12. He said that they would obey anyone whom [§ 33, 3, (1)] the city appointed. 13. They resolved to choose thirty men who should draw up laws (*purpose*). 14. No one was so hard-hearted as to remain. 15. If he had despised men like you, he would not have been so great. 16. You are asking what is unreasonable in asking us to desert them (*cause*).

§ 34.—RELATIVE ADVERBS.

1. The following are the common correlative adverbs of time, place, and manner :

Then...when, τότε...ὅτε or ὅπότε. *So long...till, τοσοῦτον χρόνον...ἕως.* *There...where, ἐνταῦθα or ἐκεῖ...οὐ, ὅπου, or ἐνθα.* *Thence...whence, ἐκεῖθεν...ὅθεν, ὅποθεν, or ἐνθεν.* *Thither...whither, ἐκεῖσε...οἱ or ὅποι.* *In such a way...as, ὥδε or οὕτως...ώς, or ὅπως and τῆδε, or ταύτη...ἡ, or ὅπη.*

2. The relative adverb takes regularly the construction of the relative pronoun : as,

*We must remain wherever we are posted,
οὐ ἀν ταχθῆ τις, ἐνταῦθα δεῖ μένειν.*

*They escaped as best they could,
ἀπέφυγον οὐτως ὅπως ἄριστα ἐδύναντο.*

3. The relative adverb *ὅτε*, *when* (=at the time that) must be distinguished from the conjunctions *ώς*, *ἐπεί*, and *ἐπειδή*, *when* (=after that or *inasmuch as*) : as,

*I did it when you were writing,
ὅτε σὺ ἔγραφες, τότε ἐγὼ τοῦτο ἐποίησα.*

*When he saw us, he came forward at once,
ώς (or ἐπεὶ) ήμᾶς εἶδεν, εὐθὺς προσῆλθεν.*

Inasmuch as they did not come out to battle, he began to ravage the land, ἐπειδὴ οὐκ ἐπεξήσαν ἐς μάχην, ἐδηίου τὴν γῆν.

So too : *As soon as, ἐπειδὴ τάχιστα*: as,

*He set out as soon as I arrived,
ἐπειδὴ τάχιστα ἀφικόμην ἐπορεύετο.*

SYNTAX OF "Εως, WHILE, UNTIL.

4. The following are the rules for the use of *"Εως, while, until* :

(1) "*Εως* when it means *while* takes the indicative : as,

Do it while he is asleep, ποίει τοῦτο ἔως καθεύδει.

(2) "*Εως* when it means *until* takes

(a) The indicative, if it refers to a definite point of past time : as,

*They remained till the general arrived,
ἔμειναν ἔως ὁ στρατηγὸς ἀφίκετο.*

(b) "*Av* with the subjunctive, if it refers to the future : as,

*Let us remain near till the prison is opened,
περιμένωμεν ἔως ἂν ἀνοιχθῇ τὸ δεσμωτήριον.*

But after a secondary tense of the ind., or after an optative, the *ἀντί* is dropped and the subjunctive becomes optative : as,

We used to remain near till the prison was opened,
 $\pi\epsilon\rho\iota\epsilon\mu\acute{e}n\omega\mu\epsilon\nu \acute{\epsilon}\omega\acute{s} \acute{a}noi\chi\theta\acute{e}\acute{\iota}\eta \tau\acute{o} \delta\epsilon\sigma\mu\omega\tau\acute{\iota}\rho\iota\omega\cdot$

They would fight till they died,
 $\mu\alpha\chi\acute{e}\sigma\alpha\omega\tau\acute{o} \grave{a}\nu \acute{\epsilon}\omega\acute{s} \grave{a}\pi\theta\acute{a}n\omega\mu\epsilon\nu\cdot$

(c) A secondary tense of the indicative, to express an *end unattained* : as,

I would gladly have spoken until I had persuaded them,
 $\acute{\eta}\delta\acute{e}\omega\acute{s} \grave{a}\nu \delta\iota\epsilon\lambda\epsilon\gamma\acute{o}\mu\eta\eta \acute{\epsilon}\omega\acute{s} \alpha\acute{u}\tau\acute{o}\grave{u}s \acute{\epsilon}\pi\epsilon\iota\sigma\alpha\cdot$

5. Other words for *until* are *ἄχρι*, *μέχρι* and *ἔστε*. They take the same construction as *ἔως*.

SYNTAX OF Πρίν, BEFORE THAT.

6. The use of *πρίν*, *before that*, must be distinguished from that of *ἔως* :

(1) In *affirmative* sentences *πρίν* regularly takes the infinitive : as,

They sent him away before hearing him,
 $\grave{a}\pi\acute{e}\pi\mu\phi\alpha\acute{n} \alpha\acute{u}\tau\acute{o}\nu \pi\rho\acute{i}\nu \grave{a}\kappa\acute{o}\nu\sigma\alpha\cdot$

I will answer before I see you,
 $\grave{a}\pi\acute{o}\kappa\acute{r}\iota\omega\acute{a}\mu\eta\eta \grave{a}\nu \pi\rho\acute{i}\nu \acute{\iota}\mu\acute{a}s \grave{i}\delta\acute{e}\hat{\iota}\nu\cdot$

(2) After a *negative*, *πρίν* takes

(a) The indicative, when referring to a definite point of past time : as,

Since they had not killed them all before the ship arrived,
 $\acute{\epsilon}\pi\acute{e}\iota\acute{o} \acute{o}\nu \delta\iota\acute{e}\phi\theta\acute{\iota}\mu\pi\alpha\pi \pi\rho\acute{i}\nu \acute{\eta} \nu\acute{a}\nu\acute{s} \grave{a}\phi\acute{\iota}\kappa\acute{e}\teta\cdot$

(b) " *Ἄντι* with the subjunctive, when referring to the future : as,

I ought not to depart until I am punished,
 $\acute{o}\nu \chi\rho\acute{y}\acute{\mu} \acute{a}\pi\acute{e}\lambda\theta\acute{e}\hat{\iota}\nu \pi\rho\acute{i}\nu \grave{a}\nu \delta\acute{a} \delta\acute{i}\kappa\eta\cdot$

But after a secondary tense of the ind., or after an optative, the *ἄν* is dropped and the subjunctive becomes optative : as,

He forbade any one to shoot until Cyrus was satisfied,
ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθείη (§ 39, 3).

He will not dine before you come, οὐκ ἀν δειπνοίη πρὶν ἔλθοις.

NOTE.—*"Eως* and *πρὶν* supplement each other. *"Eως* is always preceded by an *affirmative* sentence ; *πρὶν* by a *negative*, except in the infinitive construction.

EXERCISE 34.

1. Follow wherever I lead.
2. They occupied the ground wherever it was narrow.
3. Wherever they encamp they make a trench.
4. We remained until they sailed away.
5. Let the treaty remain in force till I come.
6. Wait until you learn the rest.
7. Gather roses while you may.
8. I would have remained quiet until all the rest had spoken.
9. Have hope until you learn the truth.
10. Remain near until we disperse the crowd.
11. Wait until a man is dead before you call him happy.
12. When their fleet had been defeated, they began to be despondent.
13. When spring comes, the flowers bloom.
14. When you do your duty, you will prosper.
15. When they had refitted their ships, they coasted along towards Naupactus.

§ 35.—CAUSAL AND CONCESSIVE CLAUSES.

1. Adverbial clauses stating the ground or cause of the principal assertion are called *causal* adverbial clauses.
2. Causal adverbial clauses are introduced by *ὅτι* or *διότι*, *because* ; or by *ἐπειδή*, *ἐπει*, or *ὡς*, *inasmuch as* (Lat. *quoniam*).

3. The verb of a causal adverbial clause is in the indicative after both primary and secondary tenses : as,

They convinced us more easily because the matter was plain,
ἐπεισαν ἡμᾶς ῥᾳδὸν ὅτι ἐνδηλον ἦν.

The negative is *οὐ* : as,

Since that is not the case, I will go away,
ἐπειδὴ τοῦτο οὐχ οὐτως ἔχει, ἀπειμι.

4. But when it is implied that the cause is assigned on the authority of another, the optative is used instead of the indicative : as,

They abused him because (as they said) he did not lead them out to battle,
ἐκάκιζον αὐτὸν ὅτι οὐκ ἐπεξάγοι ἐς μάχην.

5. Instead of the causal clause, Greek often uses :

(1) The participle : as,

- *The Thessalians, because left unsupported, joined the Persians,*
οἱ Θετταλοὶ ἐρημωθέντες ἐμήδισαν.

(2) *Διά* with the article and infinitive : as,

He was saved because he was not there,
ἐσώθη διὰ τὸ μὴ παρεῖναι.

6. ALTHOUGH, or even if, in concessive clauses, is *καὶ εἰ* or *κἄν* (*καὶ ἔάν*) and not even if, *οὐδὲ εἰ* or *οὐδὲ ἔάν*.

Concessive clauses take the construction of the conditional sentence (see § 30) : as,

I will do it tho' I perish,
τοῦτο πράξω κἄν ἀποθάνω.

But instead of *kai ει* and a finite verb, *καιπερ* with the participle is often used: as,

*The promise tho' insane was fulfilled,
καιπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη.*

EXERCISE 35.

1. They could not do it because it was impossible.
2. He is despondent because he must die, though death is common to all.
3. As it was cold, they lit a fire.
4. Homer praises him because (as he says) he was a good king.
5. As they are the victors, let them remove their dead.
6. Although you are not good at remembering, still remember this.
7. They fought until darkness came on.
8. Even if he were to pay the money into the bank, I should receive it.
9. They would not have been put to death, even if they had surrendered on this account [§ 19, 1, (2)].
10. We can not desert the Athenians because our wives and children are among them.
11. He would not be invited, even if he were rich.
12. Take care that you use words which all can understand.
13. I would choose liberty in preference to (*ἀντί+gen.*) everything I possess.

§ 36.—EXPRESSION OF A WISH.

1. The common particles for expressing a wish are *ειθε* and *ει γάρ*, *O ! that.*

2. A wish that refers to the future and may therefore be realized, is expressed by the optative with or without *ειθε*: as,

May you be happy, ειθε εὐδαίμων γένοιο.

*May you be more fortunate than I,
γένοιο εὐτυχέστερος ἔμενον.*

3. A wish that can *not* be realized is expressed by *εἴθε* and the impf. or aor. indic.—the *impf.* ind., if the wish is referred to the present; the *aor.* ind., if the wish is referred to the past: as,

O ! that you had (now) a better understanding,
εἴθε εἰχες φρένα βελτίω.

I wish that I had been with you, εἴθε σοι συνεγενόμην.

4. The negative particle in expressing a wish is *μή*: as,

God forbid ! μὴ γένοιτο (lit. *may it not be*).

I wish that he had not done it,
εἴθε τοῦτο μὴ ἔπραξεν.

5. The impf. and aor. of *δόφείλω*, *to owe*, are also used—with or without *εἴθε*—to express a wish that can not be realized: as,

O ! that I had died on that day,
ώφελον ἀποθανεῖν ἐκείνη τῇ ἡμέρᾳ.

6. The forms used for the expression of a wish are really protases of common types of the conditional sentence (§ 30). Thus: *O ! that this may prove true*, *εἴθε τοῦτο ἀληθὲς γένοιτο* = *εἰ τοῦτο ἀληθὲς γένοιτο, καλῶς ἀν ἔχοι* (= If this should prove true, it would be well). *O ! that this were true*, *εἴθε τοῦτο ἀληθὲς ἐγίγνετο* = *εἰ τοῦτο ἀληθὲς ἐγίγνετο, καλῶς ἀν εἰχεν* (= If this were true, it would be well).

EXERCISE 36.

1. O ! that Socrates were now alive.
2. O ! that the wise managed the affairs of the state.
3. I wish that (*εἴθε*) the doctor had been there; the child would not have died.
4. O ! that we had not put them to the sword.
5. May you be punished for your injustice (*gen.*) !
6. May our army be victorious !
7. Although it is hard to bear, still we must bear it.

8. Do not provide yourself with money (*acc.*) for (*ες*) the journey. 9. O ! that these gates were now open. 10. No one is so wise as not sometimes to err. 11. Are not the blessings of life more numerous than its evils? 12. May I live no longer, if I must see such things as this! 13. All those who wished to live, died a shameful death. 14. They sent a herald to Athens to announce that the island had been taken.

§ 37.—THE INDIRECT QUESTION.

1. A question dependent upon a verb of saying, thinking, knowing or the like, is called an *indirect question*.

2. Interrogative adverbs and pronouns (§ 13, 1) when used in an indirect question, have usually ὅ prefixed. Thus : *How great*, ὅπόσος. *What like*, ὅποῖος. *How*, ὅπως. So too : *Who*, ὅστις (direct = τίς).

3. After a primary tense the verb of the indirect question is in the indicative and not, as in Latin, in the subjunctive : as,

I do not know who he is,
οὐκ οἶδα ὅστις ἐστίν (= nescio quis sit).

After a secondary tense the indicative regularly becomes optative ; but, for the sake of vividness, both the mood of the direct question and the form of the direct interrogative pronoun or adverb may be kept unchanged (graphic sequence): as,

I asked him what he was doing, ἥρόμην αὐτὸν, ὅ, τι ποιοίη,
or, graphic sequence, τι ποιεῖ. (Direct question = τί ποιεῖς ;)

NOTE.—The neuter of ὅστις, *who* (indirect) is written ὅ, τι, to distinguish it from ὅτι, *that, because*.

The impf. and plpf. of the direct question remain unchanged in the indirect: as,

I asked him how much he used to give, ἥρόμην ὅποσον ἐδίδον.

An aor. ind. generally remains unchanged, in order to avoid confusion with the form of the *deliberative* question (§ 37, 4): as,

I asked what he had done, ἥρόμην τί ἔδρασεν.

4. When a subjunctive is found in an indirect question, it is the *deliberative* subjunctive [§ 25, 1, (2)]: as,

I do not know where to turn, οὐκ οἶδα ὅποι τράπωμαι.

(Direct question = ποῖ τράπωμαι; *where shall I turn?*)

After a secondary tense this subjunctive regularly becomes optative: as,

*I did not know where to turn,
οὐκ ἤδειν ὅποι τραποίμην.*

5. Whether, in an indirect question, is εἰ (negative μή): as,

*Let us consider whether this is not so,
σκοπῶμεν εἰ τοῦτο μὴ οὖτως ἔχει.*

Whether... or, is εἴτε... εἴτε or εἰ... ἢ, rather than πότερον... ἢ (the usual form in the direct question).

*He asked whether they gave up the city or not,
ἥρετο εἴτε παρέδωκαν τὴν πόλιν εἴτε μή.*

6. When a question is repeated by the person of whom it is asked, the indirect form of the pronoun or adverb is used instead of the direct: as,

What are you doing? τί ποιεῖς;

What am I doing? (do you say), ὃ, τι ποιῶ;

7. Relative pronouns and adverbs are sometimes used for

interrogative, and, *vice versa*, interrogative pronouns and adverbs for relative : as,

I do not know who you are, οὐκ οἶδα ὃς εἰ (for ὅστις εἰ).

All who knew, πάντες ὅποσοι ἔγνωσαν (for πάντες ὅσοι).

EXERCISE 37.

1. Ask them what they intend to do about it.
2. They did not know who we were.
3. Consider whether you have done anyone any harm.
4. They will wonder where you are coming from.
5. I knew how (ὡς) jealous the gods were.
6. If you wish to know what you are, look at the monuments of the dead.
7. They deliberated whether they should approach by sea or by land.
8. I will tell you what its nature was.
9. You see in what straits we are.
10. He did not know where in the world he was.
11. They were at a loss what to do.
12. He does not know whether his good fortune will last till evening or not.
13. They wondered what it was.

§ 38.—THE INFINITIVE.

1. Verbs followed by the infinitive in English are followed by the infinitive in Greek : as,

He wishes to remain, βούλεται μένειν.

He intends to depart, διανοεῖται ἀπελθεῖν.

I told them not to fight, εἶπον αὐτοῖς μὴ μάχεσθαι.

2. An infinitive is added in Greek, as in English, to nouns, adjectives, and verbs to limit or explain their meaning : as,

A country to dwell in, χώρα οἰκεῖν.

Pleasant to hear, ἡδὺ ἀκούειν.

He came to see us, ἤλθεν ἡμᾶς ἰδεῖν.

This is called the *epexegetical infinitive* (*ἐξηγέρωμαι, explain*).

NOTE.—The infinitive, however, is not often used, as in the last example, to express a purpose. *He came to see us*, is usually, ἦλθεν ἵνα ἡμᾶς ἰδοι.

3. The infinitive with the article is used as a noun and may translate the English infinitive used as a noun, the English participial noun in *ing*, and certain abstract nouns : as,

To see is to believe, τὸ ίδεῖν ἔστι τὸ πιστεύειν.

We learn by teaching, τῷ διδάσκειν μανθάνομεν.

Silence is better than speech,

τὸ σιγᾶν κρείττον ἔστι τοῦ λαλεῖν.

4. The infinitive, though used as a noun, takes the usual adjuncts of the verb—a subject, an object, or an adverb : as,

The city was taken through his not being there,

ἡ πόλις ἐλήφθη διὰ τὸ αὐτὸν μή παρεῖναι.

NOTE.—The negative with the infinitive is *μή*. But after verbs of thinking it is *οὐ* or *μή* according as the negative is emphatic or not.

5. The genitive of the article with the infinitive is used to express a *purpose* : as,

He ran away to escape death, ὀπέδρα τοῦ μὴ ἀποθανεῖν.

6. The subject of the infinitive, if different from the subject of the main verb, is in the accusative : as,

He thought that all had spoken, φέτο πάντας εἰρηκέναι.

7. The subject of the infinitive, if the same as the subject of the main verb, is, unless emphatic, omitted : as,

They said they would do it, ἔφασαν ποιήσειν.

When emphatic, it is expressed (for all persons) by *αὐτός*, but in the nom. and not, as in Latin, in the acc. : as,

You said you would do it, ἔφης αὐτὸς ποιήσειν.

*He said that Nicias and not HE was general,
οὐκ ἔφη αὐτὸς ἀλλὰ Νικίαν στρατηγεῖν.*

NOTE.—*Say...not* (Lat. *nego*) is *οὐ φημι*, the *not* being added, not to the inf. but to the main verb.

8. So too a noun or an adj. with an inf., when referring to the subject of the main verb, is in the nom. ; when referring to some other word in the sentence, is in the case of the word to which it refers : as,

He said he was a god, ἔφη θεὸς εἶναι.

*The city was taken through its being unfortified,
ἡ πόλις ἐλήφθη διὰ τὸ ἀτείχιστος εἶναι
(pronoun omitted ; adj. in nom.).*

*I beseech you to be zealous,
δέομαί σον προθύμου εἶναι.*

You may become wise, ἔξεστί σοι σοφῷ γενέσθαι.

EXERCISE 38.

1. To err is human, to forgive divine.
2. He said that he would assist them himself.
3. He is worthy to be admired.
4. Let us exhort them not to be cruel.
5. She was a wonder to behold.
6. They said they had hopes of taking the city.
7. They gained the day by deceiving the enemy.
8. I persuaded them that I was wise.
9. This city was fortified that the enemy might not ravage the country.
10. It is the man's part to acquire, the woman's to keep.
11. It is better to be envied than to be pitied.
12. They despised office because they were not ambitious.
13. We get knowledge by sensation and perception.
14. Identity of interest cements friendship.
15. He wished to be friends with the powerful in order to escape punishment.

§ 39.—INFINITIVE (*Continued*).

1. For the syntax of verbs of *saying*, see § 2, 3.
2. Verbs of *thinking*, *hoping*, *expecting*, *promising* and the like, govern the infinitive : as,

He thought that we were present,
ἐνόμισεν ἡμᾶς παρεῖναι.

This inf. is usually pres. or aor., but it is *fut.*, if future time is to be strongly marked, and *aor.* with *ἄν*, if the inf. is conditional : as,

He hopes to get the money,
ἐλπίζει λαβεῖν τὸ ἀργύριον.

They promised that they would give up the captives,
ὑπέσχοντο ἀποδώσειν τοὺς αἰχμαλώτους.

They thought that we would come,
ἐνόμισαν ἡμᾶς ἄν ἐλθεῖν.

VERBS OF NEGATIVE NOTION (HINDER, DENY, ETC.).

3. After verbs of negative notion, such as *hinder* (*κωλύω*), *deny* (*ἀρνέομαι*), *doubt* (*ἀπιστέω*), *forbid* (*ἀπαγορεύω*), a dependent infinitive is used, with a redundant *μή* to strengthen the negative notion : as,

They prevented me from coming, ἐκόλυσάν με μὴ ἐλθεῖν.
I deny that he did it, ἀπαρνοῦμαι αὐτὸν μὴ πρᾶξαι.

NOTE.—Verbs of *hindering* may take the genitive of the article with the inf.: as,

They prevented me from coming, ἐκόλυσάν με τοῦ μὴ ἐλθεῖν.

4. When a negative is joined to the verb of negative notion the redundant *μή* becomes *μὴ οὐ* : as,

Nothing prevents us from doing it,
οὐδὲν κωλύει μὴ οὐ τοῦτο ποιεῖν.

SYNTAX OF "Ωστε AND 'Εφ' ήτις.

5. "Ωστε with the infinitive is used to express a result : as,

*He is foolish enough to choose war instead of peace,
οῦτως ἀνόητος ἐστιν ὥστε πόλεμον ἀντ' εἰρήνης ἐλέσθαι.*

So too οἷος and ὕστος (§ 32, 1) : as,

They are men capable of dancing, οῖοί εἰσιν ὅρχεῖσθαι.

*Occupying their own pastures enough to get a living off
them,*

νεμόμενοι τὰ αὐτῶν ὕστον ἀποζῆν.

But when used of an actual fact ὥστε takes the indicative : as,

He was foolish enough to choose war,

οὗτως ἀνόητος ἦν ὥστε πόλεμον εἰλέτο (= so that he chose . .).

6. 'Εφ' ήτις or ἐφ' ήτε is used with the infinitive to express, *On condition that* : as,

*We discharge you on condition that you will no longer
study philosophy,*

ἀφίεμέν σε ἐφ' ήτε μηκέτι φιλοσοφεῖν.

The fut. ind., however, is often used instead of the inf.: as,

*I will speak on condition that you hold your tongue,
λέξω ἐφ' ήτις σιγήσῃ.*

7. Μέλλω, *I am about to*, is followed by the inf.—usually the fut. inf., but also the pres. or aor.: as,

I am going to write, μέλλω γράψειν (γράφειν or γράψαι).

8. *It is said that* (λέγομαι), *it is right that* (δίκαιός εἰμι), and *it seems that* (δοκεῖ) are followed by the inf., but require a personal construction : as,

*It was said that there were a hundred of them,
ἐλέγοντο ἑκατὸν εἶναι (= they were said to be).*

It is right that I should say, δίκαιός εἰμι εἰπεῖν.

9. The infinitive absolute is found in the following phrases : *So to say*, ὡς εἰπεῖν. *In one word*, ὡς συντόμως (or συνελόντι) εἰπεῖν. *To make a guess*, ὡς εἰκάσαι. *As far as I know*, ὅσον μ' εἰδέναι. *Apparently*, ὡς δοκεῖν. *Almost*, δλίγου δεῖν. *Far from it*, πολλοῦ δεῖν. *Willingly at least*, ἔκων εἶναι. *Now at least*, τὸ νῦν εἶναι. *As far as he is concerned*, τὸ ἐπ' ἐκείνῳ εἶναι.

EXERCISE 39.

1. They promised that they would surrender their arms.
2. He thought that it was sufficient to praise those who did well and to refrain from praising those who did ill.
3. He thought that they would never yield, at least willingly.
4. It is right that I should receive even greater rewards than these.
5. I will forbid them to be present.
6. Here (*όδε*) comes—to make a guess—the king himself.
7. This did not prevent them from ravaging the country.
8. They asked him whether he intended to remain or not.
9. He thought that we would not be able to live there on account of the cold.
10. I will let you go on condition that you carry away your dead.
11. They were chosen on condition that they should draw up laws.
12. He was powerful enough to be able to break this law.
13. You are so foolish that you hope to conquer.

§ 40.—THE PARTICIPLE.

1. English subordinate clauses beginning with *he who*, *they who* or with *when*, *while*, *if*, *because*, *although*, may be expressed in Greek by the participle : as,

They who ask shall receive, οἱ αἰτοῦντες λήψονται.

When he had said this, he went away,
ταῦτα εἰπὼν ἀπῆλθεν.

They killed him while he was asleep,
ἀπέκτειναν αὐτὸν εὑδοντα.

If I were to hear it, I should not remain silent,
ταῦτα ἀκούσας οὐκ ἀν σιωπήσαιμι.

I have come on this account, because I wish to see him,
τούτου ἔνεκα ἥκω, βουλόμενος ἵδεῖν αὐτὸν.

You put him to death although he was your own countryman,
ἀπεκτείνατε αὐτὸν, πολίτην ὑμέτερον ὅντα. (In this sense, however, *καίπερ* is usually added to the participle).

2. The Greek participle may often be used for the English participial noun in *ing* with a preposition, expressing *means* or *attendant circumstances* : as,

They live by plundering, ληξόμενοι ζῶσιν.

They withdrew without doing any harm,
ἀνεχώρησαν οὐδὲν ἀδικήσαντες.

3. Apart, therefore, from its attributive force, the Greek participle is used to express *time, condition, reason, concession, means*, or *attendant circumstances*.

4. ‘*Ως, as, on the ground that*’ is often added to the participle to express a reason alleged : as,

They are indignant because (as they allege) they are deprived of everything, ἀγανακτοῦσιν ὡς ἀπεστερημένοι πάντων.

5. The *case absolute* in Greek is the genitive : as,

They did it when the king was abroad,
τοῦτο ἐποίησαν, τοῦ βασιλέως ἀποδημοῦντος.

The genitive absolute should properly introduce a new subject. Thus : *When they had done this, they went away*, is *τοῦτο ποιήσαντες* (not *ποιησάντων αὐτῶν*) *ἀπῆλθον*.

NOTE.—‘*Ως* may be added to the genitive absolute of the reason alleged : as,

He sent round word as a battle was imminent,
περιήγγειλεν ὡς μάχης ἐσομένης.

6. The participle of *impersonal* verbs is used in the (neuter) *accusative absolute* : as,

When you had a chance, you would not do it,
Ἐξὸν οὐκ ἥθελήσατε (lit., *it being possible*).

So too : *When it is becoming*, *προσῆκον*. *When it is your duty*, *δέον*. *When it had been resolved*, *δόξαν* or *δεδογμένον* (from *δοκεῖ*, *it is resolved*). *When it had been said*, *εἰρημένον*. *It being possible (impossible)*, *ὸν δυνατόν* (*ἀδύνατον*).

EXERCISE 40.

1. We will go away as the sun is setting.
2. These horsemen shoot while they are flying.
3. Though it was in your power to choose peace, you chose war.
4. Those who seek shall find.
5. When the enemy arrived we had gone.
6. We shall escape by running away.
- 7: It is difficult to speak to the stomach because it has no ears.
8. You will be happy, if you know yourself.
9. Men are less indignant when suffering violence than when suffering wrong.
10. They condemned him to death on the ground that he had committed impiety.
11. Do not attempt many things, it being impossible to do many things well.
12. They did not think that he would dare to fight with them.
13. Truth, often long obscured, at last prevails.

§ 41.—PARTICIPLE (*Continued*).

1. The ordinary negative with the participle is *οὐ* : as,

Those who brought no aid escaped safe and sound,
οἱ οὐ βοηθήσαντες, ὑγεῖς ἀπῆλθον.

But *μή* is used when the participle has a conditional force : as,

The man who has never been a servant will never make a good master,
ὁ μὴ δουλεύσας οὐποτ' ἀν γένοιτο δεσπότης ἀγαθός.

2. Of two co-ordinate verbs in English connected by *and*, one is usually to be expressed in Greek by a participle: as,

Rise and condemn me, ἀναστάντες καταψηφίσασθε.

3. The future participle is used to express a *purpose*: as,

I have come to stay, ἥκω μενῶν.

'Ως is added to express the *presumed intention*: as,

*He seized him with the intention of killing him,
ἔλεν αὐτὸν ὡς ἀποκτενῶν.*

4. Verbs meaning *to know* (*γιγνώσκω*), *perceive* (*αἰσθάνομαι*), *remember* (*μέμνημαι*), *forget* (*ἐπιλανθάνομαι*), *show* (*φαίνω*), *acknowledge* (*δόμολογέω*), *cease* (*παύομαι*), *continue* (*διατελέω*), *feel shame* (*αἰσχύνομαι*), *feel joy* (*χαίρω*), and *announce* (*ἀγγέλλω*), are usually followed by the participle instead of the inf. or noun clause with *ὅτι*: as,

*He knew that death was common to all,
ἔγνω θάνατον κοινὸν ὄντα πᾶσιν.*

5. The participle, when used in this way for the inf., follows the syntax of the inf. (see § 38, 6–8): as,

*I knew that I was mortal,
ἥδεν θνητὸς ὡν* (pronoun omitted; part. in nom.).

*I am conscious that I am wise,
σύνοιδα σοφὸς ὡν, or σύνοιδα ἐμαντῷ σοφῷ ὄντι.*

*He perceived that the boy would die,
ἥσθετο τὸν παῖδα ἀν θανόντα* (direct = ἀν θάνοι, will die).

6. If, however, the verb of *knowing* is itself a participle, it takes the inf. instead of the participle: as,

*Perceiving that he should not persuade them,
αἰσθόμενος οὐκ ἀν πείθειν αὐτούς.*

7. Τυγχάνω (*happen*), λανθάνω (*escape notice of*) and φθάνω (*anticipate*), are joined with the participle : as,

He happened to be present, ἔτυχε παρών.

He entered secretly, ἐλαθεν εἰσελθών.

He arrived before us, ἐφθασεν ἡμᾶς ἀφικόμενος.

8. Δῆλος and φανερός (*evident*) are joined with the participle, but require a personal construction : as,

It is evident that he is mad, δῆλός ἐστι μανόμενος.

9. The following words are joined idiomatically to the participle : ἅτε or οὐλα, *inasmuch as*; εὐθύς and αὐτίκα, *immediately*; ἅμα, *with*, and μεταξύ, *in the midst of*: as,

*Inasmuch as he was a child, he was pleased,
ἅτε παῖς ὦν, ἥδετο.*

*He died as soon as he was born,
εὐθὺς γενόμενος ἀπέθανεν.*

*Exactly at the beginning of spring,
ἅμα ἥρι ἀρχομένῳ.*

*This checked me in the midst of my talk,
ἐμὲ μεταξύ λέγοντα ἐπεσχε ταῦτα.*

10. The participle is used to express the following : *At first, ἀρχόμενος. At last, τελευτῶν. Quickly, ἀνύστας. After some time, διαλιπῶν χρόνον. With, ἔχων, ἔγων, φέρων, or χρώμενος.*

EXERCISE 41.

1. He knew that an attack would be made.
2. They are pushing on to pitch upon a place to encamp.
3. They knew that they had been deceived.
4. He came to announce that your father was no more.
5. I shall never cease to struggle.
6. He rejoiced in being praised.
7. They sent us to effect what we could.
8. It happened that there were about fifty of

them. 9. They saluted him, though they knew that he was being led to death. 10. They arrested and led him away, intending to kill him. 11. Take the man and flog him. 12. She came to her father with her son. 13. Let us attack them while crossing. 14. The man who does not believe is wretched.

§ 42.—VERBALS IN ΤΕΟΣ.

1. The verbal in *τέος* (Lat. *ndus*) expresses duty or necessity: as, *λυτέος*, *requiring to be loosed* (= solvendus).

2. Verbals in *τέος* are used :

(1) *Personally*, agreeing with the subject : as,

Our country must be benefited by us,
ἡ πόλις ὀφελητέα ἔστιν ἡμῖν.

(2) *Impersonally*, in the neuter sing. or pl., and governing the case of the verb from which they are formed : as,

You must bear it, οἰστέον ἔστι τάδε ὑμῖν.
We must obey the laws, πειστέον ἔστι τοῖς νόμοις.
They voted that they must go to war,
ἔψηφίσαντο πολεμητέα εἶναι (neut. plur.).

NOTE.—If the verbal governs the gen. or dat., the impersonal construction must be used : as,

We should desire wisdom, τῆς σοφίας ἐπιθυμητέον ἔστιν.
We must set about the work, τῷ ἔργῳ ἐπιχειρητέον ἔστιν.

3. The name of the agent after the verbal in *τέος* is in the dative; but, if the verbal itself governs the dative, the agent is expressed by *ὑπό* and the genitive : as,

You must not envy them,
οὐ φθονητέον ἔστιν αὐτοῖς ὑφ' ὑμῶν.

NOTE.—The verbal in *τέος* is formed from the stem of the 1. aor. pass., by dropping the augment and changing *θην* into *τέος*. A labial, before the smooth dental *τ*, becomes *π*, and a guttural *κ*: Thus from *πείθω* (1. a. pass., *ἐπείσθην*) comes *πειστέος*. From *λαμβάνω* (1. a. pass., *ἐλήφθην*) comes *ληπτέος*. From *διώκω* (1. a. pass., *ἐδιώχθην*) comes *διωκτέος*.

EXERCISE 42.

1. A patriot must be judged by his acts and not by his words.
2. We must not avoid work.
3. Man must not be honoured before the truth.
4. You should not conceal this from your parents.
5. If they are found guilty of treason, they must be condemned to death.
6. We should make use of this opportunity.
7. We should accustom ourselves to be gentle.
8. I do not know how anyone will escape from God.
9. When life is burdensome (*gen. abs.*), death becomes a welcome refuge.
10. The law prevents them from following their own natures.
11. They surrendered on condition that all their lives should be spared.
12. He sailed away intending to carry on war with them.

§ 43.—ORATIO OBLIQUA.

1. A statement dependent on a verb of *saying*, *thinking*, *knowing*, *asking*, or the like, is said to be in *oratio obliqua* or *indirect narration*.
2. There are in Greek four common forms of *oratio obliqua*:
 - (1) The infinitive, after verbs of *saying* and *thinking*.
 - (2) The noun-clause with *ὅτι* or *ὡς*, after verbs of *saying*.
 - (3) The participle, after verbs of *knowing*.
 - (4) The indirect question, after verbs of *asking*.

3. Except *λέγω* and *εἰπον*, which require *ὅτι* or *ὡς*, verbs of *saying* take the inf. : as,

He says that they are writing, φησὶ αὐτοὺς γράφειν.

He said that they were writing, ἔφη αὐτοὺς γράφειν (or. rect. = γράφουσι, they are writing).

He says that they will write, φησὶ αὐτοὺς γράψειν.

He said that they would write, ἔφη αὐτοὺς γράψειν, (or. rect. = γράψουσι, they will write).

He says that they have written, φησὶ αὐτοὺς γεγραφέναι.

He said that they had written, ἔφη αὐτοὺς γεγραφέναι (or. rect. = γεγράφασι, they have written).

NOTE.—The tense of *oratio recta*—which in English *oratio obliqua* is changed after a secondary tense into the corresponding past tense—remains unchanged in Greek *oratio obliqua*. Hence the important rule: *In translating Eng. oratio obliqua into Greek, find first the Eng. oratio recta; the tense of the Eng. oratio recta is the tense of the Greek oratio obliqua.* Thus: *I said that I had done wrong, ἔφην ἡδικηκέναι (or. r. = ἡδίκηκα, I have done wrong).* [For this use of the inf., see § 38, 7]. *They said that he would destroy a great empire, ἔφασαν αὐτὸν μεγάλην ἀρχὴν καταλύσειν (or. r. = καταλύσει, he will destroy).*

4. The present inf., however, is used in *oratio obliqua* for the impf. ind. of *oratio recta*, and the pf. inf. for the plpf. ind. : as,

He said he used to be at a loss, ἔφη ἀπορεῦν (or. rect. = ἥπόρουν, I used to be at a loss).

*He says he had just dined when we came,
φησὶ δεδειπνηκέναι ἄρτι ὅτε ἥλθομεν.*

5. If there is an *ἄν* with the verb in *oratio recta*, it is retained with the inf. in *oratio obliqua* : as,

He said that he would give ten drachmas, ἔφη δοῦναι ἄν δέκα δραχμάς (or. r. = δοίην ἄν, I will give).

6. The inf. is used without a verb of *saying* or *thinking* expressed, to give the reason for a previous statement : as,

He thought he had made a mistake. For, if he had gone (he thought) he should have taken the city, ἐδόκει ἀμαρτεῖν. ἐλεῖν γὰρ ἀν τὴν πόλιν, εἰ ηλθεν.

NOTE.—For the syntax of verbs of *thinking*, see § 39, 2.

7. The noun-clause with *ὅτι* and the ind., may be used after all verbs of *saying* except *φημί* and *φάσκω* which require the inf. : as,

He says that they are writing, λέγει ὅτι γράφουσιν.

After a secondary tense, the verb of the *ὅτι*-clause regularly becomes optative (the *tense* remaining unchanged) : as,

He said that they were writing, ἐλεξεν ὅτι γράφοιεν (or. r. = γράφουσι, *they are writing*).

From a desire, however,—for the sake of vividness—to represent the past as present, the mood (as well as the tense) is often kept unchanged : as,

He said that they were writing, ἐλεξεν ὅτι γράφουσιν.

This is called *graphic sequence*.

8. The impf. and plpf. of oratio recta remain unchanged in the *ὅτι*-clause in oratio obliqua : as,

He said that it was not so in his time,
ἐλεξεν ὅτι οὐχ οὕτως εἶχεν ἐφ' ἑαυτοῦ.

He said that all were eager for the war,
ἐλεξεν ὅτι πάντες ὥρμηντο ἐς τὸν πόλεμον.

9. If there is an *ἄν* with the verb in oratio recta, the construction is retained unchanged in the *ὅτι*-clause in oratio obliqua : as,

He said that he would have done it, ἐλεξεν ὅτι ἐποιησεν ἄν
(or. r. = ἐποίησα *ἄν*, *I would have done it*).

10. The negative in oratio obliqua—even for the inf. (see § 38, 4 and 7, notes)—is usually *οὐ*: as,

He thought that the senate would not vote,
 $\tilde{\omega}\epsilon\tau\omega \tau\grave{\eta}\nu \beta\sigma\upsilon\lambda\grave{\eta}\nu \text{ οὐ } \psi\eta\phi\iota\epsilon\bar{\iota}\sigma\theta\alpha\iota.$

He said that it was not honourable,
 $\tilde{\epsilon}\lambda\epsilon\xi\epsilon\nu \ddot{\sigma}\tau\iota \text{ οὐ } \kappa\alpha\lambda\grave{\eta}\nu \epsilon\tilde{\iota}\eta.$

EXERCISE 43.

1. He said that misfortune was the common lot.
2. He used to say that the laws were like a spider's web: they held the weak, but were broken by the strong.
3. He used to say that an old servant was not to be thrown away like an old shoe when worn out with service.
4. Did he say that they had broken the laws?
5. He thought that the force with us had surrendered.
6. He answered that the king was dead.
7. Pindar said that custom was king of all men.
8. He used to say that life was short, but that misfortune would make the shortest life seem long.
9. Don't you think that this law would have given to the stronger the property of the weaker?
10. He said that he used to give them his gold to keep.
11. He said that the king was his friend but not for the injury of the country.
12. He did not wish to cross. Indeed (*γάρ*) that he could not (*inf.*).
13. He did not think that the ships would sail out.

§ 44.—ORATIO OBLIQUA (*Continued*).

1. Both mood and tense of the verb of a subordinate clause remain unchanged in oratio obliqua after primary tenses: as,

I predict that he will be refuted whichever of the two answers he gives,
 $\pi\rho\omega\lambda\acute{\epsilon}\gamma\omega \ddot{\sigma}\tau\iota \dot{\delta}\pi\acute{o}\tau\epsilon\tau\omega \grave{\alpha}\nu \dot{\alpha}\pi\kappa\kappa\acute{r}\iota\eta\tau\alpha\iota \tilde{\epsilon}\lambda\epsilon\gamma\chi\theta\acute{\iota}\sigma\epsilon\tau\alpha\iota.$

But after secondary tenses—unless for the sake of vivid-

ness kept unchanged—*primary tenses of the ind. and any tense of the subjun. in subordinate clauses become opt.; secondary tenses remain unchanged*: as,

He said that he was bringing a man whom they must imprison, ἐπεν ὅτι ἄνδρα ἄγοι ὃν εἴρξαι δέοι (or. r. = ἄνδρα ἄγω ὃν.. δέ).

He said that, if he caught anyone running away, he would treat him as an enemy, ἐπεν ὅτι εἰ τινα φεύγοντα λήψοιτο ὡς πολεμίῳ χρήσοιτο (or. r. = εἰ λήψομαι.. χρήσομαι).

But: *They hoped that the Sicels, whom they had sent for, would meet them there,* ἥλπιζον τοὺς Σικελὸνσ οὖς μετέπεμψαν ταύτη ἀπαντήσεσθαι (secondary tense unchanged in subordinate clause).

He said that, if they had come, they would have been killed, ἔφη αὐτοὺς εἰ ἥλθον ἀποθανεῖν ἀν (or. r. = εἰ ἥλθον ἀπέθανον ἀν).

2. The participle after verbs of *knowing* follows the same rules as the inf. in oratio obliqua: The tense of oratio recta is retained in oratio obliqua and an ἀν with the verb in oratio recta is retained with the participle in oratio obliqua: as,

He knew that they had been taken, ἔγνω αὐτοὺς ἑαλωκότας
(or. r. = ἑαλώκαστι, *they have been taken*).

I knew that this would happen, ἔγνων τοῦτο ἀν γενόμενον
(or. r. = τοῦτο ἀν γένοιτο, *this will happen*).

3. An imperative becomes in oratio obliqua an inf. depending on a verb of *saying*: as,

He bade them not to be discouraged,
ἥξιωσεν αὐτοὺς μὴ ἀθυμεῖν (or. r. = μὴ ἀθυμεῖτε).

4. For the syntax of the indirect question, see § 37.

EXERCISE 44.

1. He said that he used to enjoy what he had.
2. They thought that they would offer the sacrifices they had vowed.
3. Did he say he had remained until the general arrived?
- 4.

They answered that he used to blame all he saw. 5. He says he will go where he is invited. 6. I should like to know how they found that out. 7. He said that he did not know where to turn. 8. They perceived that their city had been taken. 9. He used to say that one man was more fortunate than another, but that no man was happy. 10. They knew that very much would have been accomplished by foresight. 11. Do not think that I am angry with all whom I love. 12. I wish I had known how matters stood ($\epsilon\chi\omega$).

§ 45.—ORATIO OBLIQUA OF CONDITIONAL SENTENCES.

1. The conditional sentence in oratio obliqua prefers the inf. to the noun-clause with $\sigma\tau\iota$. The verb of the apodosis (§ 30, 1) is, therefore, usually in the inf.; the tense of oratio recta remains unchanged, except that the impf. ind. becomes pres. inf.; and if there is an $\ddot{\alpha}v$ with the verb in oratio recta, it is retained with the inf. in oratio obliqua.

2. The verb of the protasis remains unchanged after primary tenses : as,

| | |
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| <i>He says that</i> $\phi\eta\sigma\acute{e}$ <i>Compare § 30.</i> | <div style="display: flex; justify-content: space-between;"> <div style="flex-grow: 1; padding-right: 10px;"></div> <div style="flex-grow: 1; border-left: 1px solid black; padding-left: 10px;"></div> </div> <ul style="list-style-type: none"> (a) <i>if he has anything, he gives it, $\epsilon\iota\ \tau\iota\ \epsilon\chi\epsilon\iota$, $\delta\iota\delta\o\eta\alpha\iota$.</i> <i>if he had anything, he gave it, $\epsilon\iota\ \tau\iota\ \epsilon\iota\chi\epsilon$ (or $\epsilon\sigma\chi\epsilon$), $\delta\iota\delta\o\eta\alpha\iota$ (or $\delta\o\eta\alpha\iota$).</i> (b) <i>if he has anything, he will give it, $\dot{\epsilon}\alpha\dot{\nu}\ \tau\iota\ \epsilon\chi\eta$, $\delta\o\sigma\epsilon\iota\eta$.</i> <i>if he should have anything, he would give it, $\epsilon\iota\ \tau\iota\ \epsilon\chi\eta$, $\delta\iota\delta\o\eta\alpha\iota\ \ddot{\alpha}v$.</i> (c) <i>if he had anything (now), he would give it, $\epsilon\iota\ \tau\iota\ \epsilon\iota\chi\epsilon$, $\delta\iota\delta\o\eta\alpha\iota\ \ddot{\alpha}v$.</i> <i>if he had had anything, he would have given it, $\epsilon\iota\ \tau\iota\ \epsilon\sigma\chi\epsilon$, $\delta\o\eta\alpha\iota\ \ddot{\alpha}v$.</i> |
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3. After a secondary tense, the verb of the protasis, *if a primary tense of the ind., or any tense of the subjun., becomes opt.* (unless for the sake of vividness kept unchanged); *if a secondary tense of the ind., remains unchanged.*

Thus : *Eĩ τι ἔχει δίδωσιν* becomes *ἔφη εἰ τι ἔχοι διδόναι.*

Eĩ τι εἰχεν (or *ἔσχεν*) *ἔδιδον* (or *ἔδωκεν*) becomes *ἔφη εἰ τι εἴχεν* (or *ἔσχεν*) *διδόναι* (or *δοῦναι*).

'Εάν τι ἔχῃ δώσει becomes *ἔφη εἰ τι ἔχοι δώσειν.*

Eĩ τι ἔχοι διδούη *ἄν* becomes *ἔφη εἰ τι ἔχοι διδόναι* *ἄν.*

Eĩ τι εἰχεν ἔδιδον *ἄν* becomes *ἔφη εἰ τι εἴχε διδόναι* *ἄν.*

Eĩ τι ἔσχεν ἔδωκεν *ἄν* becomes *ἔφη εἰ τι ἔσχε δοῦναι* *ἄν.*

EXERCISE 45.

1. He said that if a man had not common sense, no education would give it to him.
2. He used to say that if a man was fond of building, he would soon ruin himself.
3. If it had been possible to satisfy the desire for gain, he thought that I would have satisfied it.
4. Don't you think that if he were here, all would be well?
5. He said that they ought to be punished, if they had reached such a pitch of insolence.
6. He said that, if we did not need it, it was dear at a penny.
7. They said that if he were wiser, he would be better.
8. O! that I had lived in accordance with reason.
9. Even if I had conferred the kindness, I should never have reminded you of it.
10. They knew that all ought to be educated.
11. He said that if *he* were general, he would give no quarter.
12. He said that if a snail fell in with a bad neighbour, it would move its house away.

§ 46.—NEGATIVES.

1. There are two classes of negatives in Greek, *οὐ* and its compounds, and *μή* and its compounds. The rules for the use of *οὐ* and *μή* apply respectively to the compounds of each.

2. The following are the more common negatives : *Not even*, οὐδέ and μηδέ. *Neither...nor*, οὔτε...οὔτε and μήτε...μήτε. *No one*, οὐδείς and μηδείς. *Nowhere*, οὐδαμοῦ and μηδαμοῦ. *No how*, οὐδαμῶς and μηδαμῶς. *Not yet*, οὔπω and μήπω or οὐδέπω and μηδέπω.

3. The general rule given for the use of οὐ and μή respectively, is as follows :

Οὐ is used *objectively*, i.e., in stating a fact ; μή *subjectively*, i.e., in stating a conception. The uses of μή, however, must be mastered in detail.

4. The following are the chief uses of μή :

(1) Μή is used with the inf., except in oratio obliqua after verbs of *saying* and *thinking* : as,

He will persuade you not to go, πείσει σε μὴ ἐλθεῖν.

See § 43, 10 ; § 38, 4, note.

But : *I confess that I am no orator*, ὁμολογῶ οὐκ εἶναι ρήτωρ.

(2) Μή is used in *final* and *conditional clauses* and in *relative clauses with a conditional force* : as,

He went away that he might not see us, ἀπῆλθεν ήντα μὴ ήμᾶς
ἴδοι (ὄντα μή will thus often express *to avoid*, *escape*, *refrain from*, etc.).

But if it neither is nor was, what should we have done?
εἰ δὲ μήτ' ἔστι μήτε ἦν, τί χρῆν ποιεῖν;

I can not give what I have not got,
ἀ μὴ ἔχω, οὐ δύναμαι δοῦναι.

Do not go in when he is not at leisure,
μὴ εἰσέλθῃς ὅταν μὴ σχολάσῃ (= if he is not...).

(3) Μή is used in *exhortations* : as,

Let us not pursue what is evil, μὴ διώκωμεν τὸ κακόν.

(4) Μή is used with the *deliberative subjunctive* : as,

Shall we say it or not?

πότερον φῶμεν ἢ μή; [§ 25, 1, (2)].

(5) Μή is used in *indirect questions* : as,

Ask him whether he can or not,

ἔροῦ εἴτε δύναται εἴτε μή.

(6) Μή is used in *prohibitions* : as,

Do not steal, μὴ κλέπτε or κλέψης [§ 25, 1, (3)].

(7) Μή is used in *wishes* : as,

God forbid! μὴ γένοιτο (§ 36).

O! that he had not survived, εἴθε μὴ ἐπεβίω.

(8) Μή is used with adjectives or participles when they have a conditional force : as,

*The man who does not commit injustice is just,
οὐ μὴ ἀδικῶν δίκαιος ἔστιν.*

(9) "Ωστε takes οὐ with the indicative, μή with the inf. : as,

*He was so foolish that he did not wish,
οὗτως ἀνόητος ἦν ὥστε οὐκ ἡβούλετο.*

But, *He is foolish enough not to wish,*

οὗτως ἀνόητός ἔστιν ὥστε μὴ βούλεσθαι (§ 39, 5).

(10) Μή is used for *lest, that*, after verbs of *fearing* ; μὴ οὐ for *that...not* (§ 29, 6) : as,

I am afraid that he will come, δέδοικα μὴ ἔλθῃ.

5. One negative does not cancel another in Greek as in English. Hence indefinite pronouns and adverbs, in negative sentences, are expressed in Greek by their corresponding negatives : as,

*Do not do anything impious at any time,
μὴ ἀσεβὲς μηδὲν ποιήσητε μήποτε.*

NOTE.—*Oὐ* and *μή*, however, when forming a single expression with the predicate *are* cancelled by another negative: as,

Nor do I fail to see him, οὐδὲ ἐγὼ οὐχ ὅρω αὐτόν.

*Let him not therefore escape punishment,
μὴ οὖν μὴ δότω δίκην.*

6. For the redundant *μή* after verbs of negative notion, see § 39, 3.

7. *I say that . . . not* (Lat. *nego*) is *οὐ φημι*: as,

*He said that we were not acting justly,
οὐκ ἔφη ἡμᾶς ἐνδίκως πράττειν.*

So too: *οὐκ ἔάω*, *I refuse to allow, dissuade*; and *οὐκ ἀξιώ*, *I beg not*: as,

He begs him not to punish, οὐκ ἀξιοῖ αὐτὸν τιμωρεῖσθαι.

8. Instead of *οὔτε . . . οὔτε* (*neither . . . nor*), *οὔτε . . . οὐδέ* (*neither . . . nor even*) is used where the second alternative is emphatic: as,

He neither tasted nor handled, οὔτ' ἐγεύσατο οὐδὲ ἤψατο.

9. *Οὐδέ* is used for *οὐ* and *μηδέ* for *μή*, when one negation is appended to another: as,

He is not old or young, οὐ γέρων ἐστίν οὐδὲ νέος.

Do not be angry or revile, μὴ ὀργίζεσθε μηδὲ λοιδορεῖτε.

EXERCISE 46.

1. What a person does not need, he should not buy. 2. The man who does not take money, naturally gives better counsel. 3. He wondered that the fish of the sea had no voice. 4. They knew that the attack would never be made. 5. He said that there was nothing like (*οἶνον*) hearing (*inf.*) the law itself. 6. Do not measure happiness by the pleasure it brings. 7. Do not envy the prosperity of the good. 8. Let no one speak ill of anyone. 9. If there was not freedom from

such passions in old age, old men would be wretched. 10. Let us do it, if for nothing else, for practice. 11. Let no one enter here who does not know geometry. 12. May I never have such knowledge! 13. He went abroad to avoid injuring the country. 14. Do not praise what is not honourable. 15. Do not seek to know whether he exists or not. 16. I have not found anything out as yet. 17. Shall we not remain?

§ 47.—DOUBLE NEGATIVES.

1. *Oὐ μή* with the aor. subjunctive (rarely the fut. ind.) is a strong *negation* : as,

This shall never, never happen, τοῦτο οὐ μὴ γένηται.

2. *Oὐ μή* with the 2nd person of the fut. ind. (rarely the aor. subjun.) is a *prohibition* : as,

Don't talk nonsense, οὐ μὴ λαλήσεις;

3. *Μὴ οὐ* has three common uses :

(1) After verbs of fearing in the sense of *that...not* : as,

I suspect that he will not come,

ὑποπτεύω μὴ οὐκ ἔλθῃ (§ 29, 6).

(2) After verbs of negative notion (§ 39, 3–4) when they are joined with a negative or a virtual negative : as,

He does not doubt that the gods exist,

οὐκ ἀπιστεῖ τοὺς θεοὺς μὴ οὐκ εἶναι.

What prevents him from seeing ?

τί κωλύει (=οὐδέν) αὐτὸν μὴ οὐ βλέπειν;

(3) For *not*, after the following phrases : *It is a shame, αἰσχρόν ἔστι. It is strange, δεινόν ἔστι. It is impious, οὐχ ὅστιόν ἔστι. It is unjust, οὐ δίκαιόν ἔστι. It is impossible, οὐ δυνατόν ἔστι. I can not, οὐ δύναμαι : as, It is a strange course not to*

retreat, δεινόν ἔστι μὴ οὐκ ἀποχωρεῖν. It is impious not to fight for your country, οὐχ ὅστιόν ἔστι μὴ οὐ μάχεσθαι ἵπερ τῆς πόλεως. I can not help praising him, οὐ δύναμαι μὴ οὐκ ἐπαινεῖν αὐτόν (=I am unable not to...).

EXERCISE 47.

1. He did not deny that he knew all about it.
2. They shall never obtain this request.
3. Nothing prevents us from being what (*ὅποιος*) we wish to be.
4. Do not scoff at the gods.
5. I was afraid that he would not succeed.
6. He knew that in time of drought all the signs failed.
7. Do not waste time.
8. If this had not prevented us from setting out, we should have arrived long ago.
9. It is unjust not to restore what has been entrusted to you.
10. He thought that the city had been taken because the citizens did not exert themselves.
11. He said that if liars were believed, all would be liars.
12. As it is not possible to save the country, let us die for it.
13. The second ship arrived before the first and entered the harbour unobserved.

§ 48.—MISCELLANEOUS.

1. The vocative is almost invariably in prose preceded by $\ddot{\omega}$: as,

It seems to me, Socrates, that they know, ἔμοι δὲ δοκοῦσιν, ω Σώκρατες, οὗτοι εἰδέναι (δοκέω used personally, § 39, 8).

The $\ddot{\omega}$ is omitted, however, in abrupt or contemptuous address: as,

Do you hear, Aeschines? ἀκούεις, Αἰσχίνη;

2. An adjective in apposition with a pronoun takes the article: as,

I am dying, unhappy girl, ἐγὼ δέ δύσμορος θυήσκω.

3. When *πολύς* or *μέγας* is used with another adjective, *καί* is usually inserted between the two: as,

Many clever things were said, πολλὰ καὶ σοφὰ ἐλέγετο.

4. Adjectives expressing *time*, *quantity*, or *feeling*, are often used predicatively in Greek for an English adverb: as,

They came on the third day, ἦλθον τριταῖοι.

*The river flowed with a full stream,
ὁ ποταμὸς ἐρρύη μέγας.*

No one is deliberately wicked, οὐδεὶς ἔκὼν κακός.

5. *He was the first to attack Methymna = πρῶτος Μηθύμνη προσέβαλεν.*

Methymna was the first place he attacked = πρώτη Μηθύμνη προσέβαλεν.

His first act was to attack Methymna = πρῶτον Μηθύμνη προσέβαλεν.

6. *The...the*, with comparatives, is *ὅσῳ* (*by how much*)..
τοσούτῳ (*by so much*): as,

The more, the better, ὅσῳ πλέον, τοσούτῳ ἀμεινον.

7. Some verbs are followed by either the inf. or the participle, but with a difference of meaning: as,

*I am ashamed of saying,
αἰσχύνομαι λέγων (i.e., while I am saying).*

*I am ashamed to say,
αἰσχύνομαι λέγειν (i.e., and do not).*

So too: *I know I am doing it, οἶδα ταῦτα ποιῶν.*

I know how to do it, οἶδα ταῦτα ποιεῖν.

8. A sentence in oratio obliqua may begin with the *ὅτι*-clause and pass into acc. and inf., or *vice versa*: as,

They said that it seemed to them that the Athenians were in the wrong, but that they wished to put it to the vote, εἰπον ὅτι σφίσι μὲν δοκοῦεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ ψῆφον ἐπαγαγεῖν.

9. A verb of *knowing* may take the *ὅτι*-clause, as well as the participle or the inf. (§ 41, 4-6) : as,

Know that thou art mortal, ισθι $\left\{ \begin{array}{l} \theta\eta\eta\tau\circ s \text{ ῥν.} \\ \theta\eta\eta\tau\circ s \text{ εἴναι.} \\ \text{ὅτι } \theta\eta\eta\tau\circ s \text{ εὶ.} \end{array} \right.$

10. *Said he*, in quoting oratio recta, is *ἔφη* (Lat. *inquit*), and is generally the second or third word in the sentence. *Said I*, is *ἔφην* or *ἡν δέ ἔγώ* : as,

“*Hush ! man,*” *said he, εὐφήμει* *ἔφη, ὃ ἄνθρωπε.*

EXERCISE 48.

1. If we had retreated, soldiers, what would have prevented them from advancing whenever they wished? 2. On the second day we arrived at the river, which was then flowing with a full stream. 3. “This was the reason why (*τούτον ἐνέκα*) I asked you,” said I, “because it did not seem to me that you cared very much for money.” 4. “You knew, my good sir,” I said, “that the lake was frozen.” 5. He called out with a loud (*predicate*) voice that the man was dead. 6. The first act of the enemy was to burn their ships. 7. The more a man (*τις*) practises, the better he sings. 8. He thought it was not just or indeed profitable. 9. He said that if he had never done anyone any wrong, he should now be happier. 10. I am indignant that they should accuse me of theft. 11. You know that nothing is more foolhardy than ignorance. 12. If grey hairs made men wise, wisdom would not be so rare. 13. He said he had answered every question that had been put to him.

§ 49.—GREEK IDIOM IN THE USE AND MEANING
OF WORDS.

1. Greek and English differ so fundamentally in the use of words that none but the simplest English can be turned word for word into Greek. An adequate knowledge of syntax and vocabulary is soon and easily attained ; but no knowledge of syntax or vocabulary will produce idiomatic Greek without thought and observation and the careful study of the Greek writers. No general rules for acquiring the principles of Greek style are of much value ; but the following remarks may be suggestive and of service to the student.

2. English employs metaphor so constantly that many words and phrases, which are really figurative, may be used without any consciousness of their figurative character. Thus we say : They *espoused* our cause ; he is the *victim* of wrong ; the country had long been *torn* by faction. And, although Greek has metaphors of its own, *it is hardly ever safe to translate an English metaphor literally into Greek*. In translating such expressions into Greek, the language should be stripped of all metaphor and made strictly concrete, *i.e.*, literally applicable to the particular case in which it is employed. Thus, to take the above examples :

They espoused our cause, συνεμάχησαν ἡμῖν.

He is the victim of wrong, ἥδικηται.

The country had long been torn by faction,
ἡ πόλις πάλαι ἐστασίαζεν.

3. English idiom, again, shows a marked fondness for *abstract and verbal nouns*. Thus we say : In my *presence* ; he gave the same *advice* as before ; he has a good *education* ; it is repugnant to the dictates of *wisdom* and *justice*.

And in philosophical writings such abstract terms frequently occur also in Greek. But this is not the case in ordinary narrative and speeches. In translating abstract terms into Greek, the language, once more, must be made concrete, *i.e.* applicable to the particular case in which it is employed. Thus, to take the above examples :

In my presence, ἐμοῦ παρόντος.

*He gave the same advice as before,
ταῦτα παρήγει ἄπερ καὶ πρότερον.*

He has a good education, εὖ πεπαιδευται.

*It is repugnant to the dictates of wisdom and justice,
οὐτε συνετὸν οὐτε δίκαιον ἔστιν.*

So too, *Poverty is no disgrace, τὸ πένεσθαι οὐκ αἰσχρόν ἔστιν* (infinitive used to express abstract noun).

Do you know his destination ? ἀρρέσθι τοι ἔρχεται ; (indirect interrogative used to express abstract noun).

(For a useful list of such differences of idiom, see Sidgwick's Introduction to Greek Prose Composition.)

4. As far, therefore, as any general rule can be given, it will be : *When an idea is expressed in English in its most simple and concrete form, it can usually be expressed word for word in Greek.*

EXERCISE 49.

1. They will make more lavish promises than we do.
2. He has been revolving the plan night and day for three years.
3. If it signified very much to us, they would not have come.
4. The nation had long ago set its heart upon sovereignty.
5. Such were the declarations the letter made.
6. Some made one guess, others another.
7. I will proceed to examine the falsehoods and calumnies you uttered about my political

measures. 8. Perhaps you admit the accuracy of these statements. 9. He promises eternal friendship. 10. He will suffer punishment for (*gen.*) his misdeeds. 11. By the reduction of this vast territory he brought his country to the verge of ruin. 12. Do you think that they will lay violent hands upon him ? 13. He did not take his departure till after the revolt. 14. The neglect of these precautions will lead to disruption.

§ 50.—ORDER AND CONNECTION.

1. A few sentences committed to memory from Xenophon, Thucydides, or Deinosthenes will do more towards creating a *sense* of the order of words in Greek than any number of rules.

2. Words are arranged in their *natural* order (subject, verb, object)—except so far as this is modified by (1) *euphony*, (2) *emphasis* (emphatic words being put, as in Latin, first or last). Thus :

Tissaphernes accuses Cyrus to his brother,
Τισσαφέρνης διαβάλλει Κῦρον πρὸς τὸν ἀδελφόν.

Piety is chief of all the virtues,
πασῶν ἀρετῶν ἡγεμών ἐστιν ἡ εὐσέβεια (subject last, for emphasis).

It was this that he had in view,
τοῦτο διεπράττετο (object first, for emphasis).

3. An interrogative, a conjunction, or a relative stands, as in English, at the head of its own clause : as,

When they heard this they began to make every endeavour,
οἱ δὲ, ὡς ἥκουσαν ταῦτα, πάντα ἐποίουν.

4. The following particles never begin a sentence : *ἄρα*, *αὖ*, *γάρ*, *γέ*, *δέ*, *δή*, *μέν*, *μήν*, *οὖν*, *τέ*, *τούντι* (see § 51).

5. In the arrangement of clauses and sentences, two important characteristics of Greek style must be noted :

(1) Instead of co-ordination—which is the principle of arrangement in English—Greek prefers *subordination*.

(2) Instead of placing sentences side by side and leaving the logical connection to be inferred, as is done in English, Greek by means of connective particles shows the logical connection of every sentence with the one preceding. These two principles largely determine the distinctive character of Greek and Latin style. Take, for example, Thucydides, B. II., ch. 65, §§ 1, 2 :

Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς τε ἐπ’ αὐτὸν ὄργῆς παραλύειν καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἀνεπείθοντο καὶ οὐτε πρὸς τὸν Λακεδαιμονίους ἔτι ἔπειμπον ἐστι τὸν πόλεμον μᾶλλον ὥρμηντο, ιδίᾳ δὲ τοῖς παθήμασιν ἐλυποῦντο, δ μὲν δῆμος ὅτι ἀπ’ ἐλασσόνων ὅρμώμενος ἐστέρητο καὶ τούτων, οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ’ εἰρήνης ἔχοντες.

“ By these and similar words Pericles endeavoured to appease the anger of the Athenians against himself, and to divert their minds from their terrible situation. In the conduct of public affairs they took his advice, and sent no more embassies to Sparta ; they were again eager to prosecute the war. Yet in private they felt their sufferings keenly ; the common people had been deprived even of the little which they possessed, while the upper class had lost fair estates in the country, with all their houses and rich furniture. Worst of all, instead of enjoying peace, they were now at war.”—Jowett.

In the English the participles become main verbs and the connectives for the most part disappear.

In translating English into idiomatic Greek, therefore, the reverse process must be gone through: co-ordinate clauses must be changed into participles or into subordinate clauses, and the connection of each sentence with the preceding shown by particles.

EXERCISE 50.

By the mildness and justice of his rule, he won the affection and respect of his subjects; by the piety of his life, he deserved no less the favour of Heaven. Still he was not destined long to wear the crown; of that he was soon warned by the gods in a vision. When asleep one night in his palace, he heard a loud voice behind him in the darkness, and turning to see what it meant, he saw, standing with outstretched arm by his bed, one taller than the sons of men and too terrible to look upon and live. “Prepare for death,” said the apparition, advancing and laying its hand upon the king; “prepare for death; the hour of your departure has come.” With that it vanished and the king awoke and knew that his end was near. Without delay he sacrificed to the gods and offered the following prayer: “Accept, ye gods, this sacrifice. I thank you for all the kindness you have showered upon me. Grant, I beseech you, that my death may be as happy as my life has been.”

§ 51.—THE PARTICLES.

A list of the more important particles, with the usual force of each, is appended here; the meaning in many cases is expressed in English by the inflection of the voice.

Particles that can not stand first in the sentence have an asterisk prefixed.

'Aει (always) with the article and participle means, at any time, for the time being : as,

*The ruler for the time being offers sacrifice,
ὁ ἀεὶ κρατῶν θύει.*

'Αλλά, but (generally after a negative, and stronger than δέ) : as,

*It is not the rich who are happy, but the good,
οὐκ οἱ πλουσίοι εὐδαιμονές εἰσιν ἀλλ' οἱ ἀγαθοί.*

'Αλλ' ἢ, except : as,

*I have no money, except a little,
ἀργύριον οὐκ ἔχω ἀλλ' ἢ μικρόν τι.*

"Αλλως τε καί, especially : as,

*A cavalry force, especially of barbarians,
ἱππικὸν ἀλλως τε καὶ βάρβαρον.*

**"Αρα, therefore, or then (expressing surprise) : as,*

We have come, then, in vain, μάτην ἄρα ήμεῖς ὥκομεν.

"Ατέ, since, (giving the true reason, while ὡς gives the ostensible one) : as,

*Since it had been opened, they entered the city,
ἐσῆλθον ἐς τὴν πόλιν ἀτε ἀνοιχθεῖσαν.*

**Αὖ, again, on the other hand : as,*

I will describe on the other hand, what occurred by sea while all this was going on, ἐν ω̄ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλασσαν αὖ γενόμενα διηγήσομαι.

**Αὖθις, a second time : as,*

*They will try to seize the city a second time,
πειράσοντιν αὖθις καταλαβεῖν τὴν πόλιν.*

*Γάρ, *for* (frequently καὶ γάρ) : as,

The marches were short, for it was winter,

βραχεῖς οἱ σταθμοί. χειμῶν γὰρ ἦν.

Sometimes, in answers, *yes* : as,

Do you say so? Yes, ἀρα λέγεις; λέγω γάρ.

Often used to introduce a narrative : as,

It was evening. Word came to the...

ἔσπέρα μὲν γὰρ ἦν. ἥκε δ' ἀγγέλλων τις ὡς τοὺς...

*Γέ, *at least* : as, *He at least, ἐκεῖνός γε.*

Often expressed in English by emphasis : as,

Is he MAD? ἢ μαίνεται γε;

*Γοῦν, *at all events* : as,

The same people always inhabited Attica at all events,

τὴν γοῦν Ἀττικὴν ἀνθρωποι ὕκουν οἱ αὐτοὶ ἀεί.

*Δή, *indeed*, is used to emphasize the word to which it is added : as,

We are in terrible danger,

ἐν δεινῷ δὴ κινδύνῳ ἐσμέν.

This was far the greatest battle,

μάχη γὰρ αὕτη μεγίστη δὴ ἐγένετο.

Cyrus thereupon said: "It is full time to meet..."

τότε δὴ ὁ Κῦρος λέγει. ὥρα δὴ ἐξαπαντᾶν...

He will be here very shortly himself,

ἐν βραχεῖ δὴ πάρεσται αὐτὸς δή.

Come now, ἄγε δή. Listen then, ἀκουε δή.

Hence δή is used in irony and in stating a conclusion : as,

Afraid that he will be corrupted forsooth by Alcibiades,

δεδιώς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου.

We must therefore give a milder answer,

δεῖ δὴ πραότερον ἀποκρίνεσθαι.

Kαὶ δή is used in replies and μὲν δή in dismissing a consideration : as,

Look below. I am looking, βλέψον κάτω. καὶ δὴ βλέπω.

So much then for this, τοιαῦτα μὲν δὴ ταῦτα (Lat. haec hactenus).

*Δῆπον, *I suppose, of course* : as,

We have all done it, I suppose,

ἄπαντες δῆπον ταῦτα ἐποιήσαμεν.

*Δῆθεν, *forsooth (ironical)* : as,

Vindicating the honour of the gods forsooth,

τοῖς θεοῖς δῆθεν τιμωροῦντες.

"Επειτα, *then*, following πρῶτον μέν, is, *in the second place* : as,
In the first place he was clever; in the second place he was good, πρῶτον μὲν σοφὸς ἦν, ἔπειτα δὲ ἀγαθός.

'Ηδη, *now (Lat. jam)* : as,

He went away just now, ἥδη ἀπῆλθεν.

He has just gone, ἥδη ἀπελήλυθεν.

He will go away directly, ἥδη ἀπελεύσεται.

Καί, *and*, is strengthened by a previous καί or τέ : as,

Both you and I, καὶ ἐγὼ καὶ σύ (or ἐγώ τε καὶ σύ).

Before a single word, καί is used for emphasis (Latin *etiam*) : as,

You also said it, καὶ σὺ ταῦτα ἔλεξας.

I fear even to say it, ὅκνῶ καὶ λέγειν.

If you show you really entertain the sentiments you profess, ἦνπερ καὶ φρονῶν φαίνῃ ὅσαπερ λέγεις.

Even under these circumstances, καὶ οὐτως.

THIS will suffice, ἀρκέσει καὶ ταῦτα.

How did he PERISH? πῶς καὶ διώλετο;

What is one at all to expect? τί χρὴ καὶ προσδοκᾶν;

Kai δὴ καὶ, and what is more, and especially (an emphatic καὶ) : as,

*And what is more they reached Egypt,
καὶ δὴ καὶ ἐς Αἴγυπτον ἀφίκοντο.*

Kaítoi, and yet (Latin atqui, quamquam) : as,

And yet, what am I saying ? καίτοι τί φημι ;

Kaípitēr, although (always with a participle) : as,

*Although he was sick, he did not go away,
καίπερ ἀσθενῶν οὐκ ἀπῆλθεν.*

**Mév, in the first place, on the one hand, followed by δέ (on the other hand) : as,*

*You went away, but I remained,
σὺ μὲν ἀπῆλθες, ἐγὼ δὲ ἔμεινα.*

**Mèv oὖν, nay (to affirm or correct) : as,*

Nay, that is just it, αὐτὸ μὲν οὖν τοῦτο ἔστιν.

**Mήv (a stronger form of μέν), first and foremost (confirmative, concessive, or adversative) : as,*

*Why now do you learn to shoot ?
τίνος μὴν ἔνεκα μανθάνετε τοξεύειν ;*

Hence, *τί μήν, of course ; καὶ μήν or ἀλλὰ μήν, yet, and ὦ μήν, in very truth : as,*

Do you see her ? Of course, δρᾶς ἐκείνην ; τί μήν ;

If there are altars, there are also gods. But there are altars. Therefore, there are gods, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. ἀλλὰ μὴν εἰσὶ βωμοί, εἰσὶν ἄρα θεοί.

I swear that in very truth I wish, ἐπομνύώ ὦ μὴν βούλεσθαι.

Nῦν, now (at the present time. Latin nunc) : as,

I am just going to do it now, νῦν δὲ μέλλω ποιήσειν.

Νῦν δέ is often, *as it is* : as,

As it is, they are a match for us all taken together,
νῦν δὲ πρὸς σύμπαντας ἡμᾶς ἵκανοί εἰσιν.

"Ομως, nevertheless : as,

Though alarmed they met together nevertheless,
ὅμως καὶ τεθορυβημένοι συνελέγοντο.

"Οσον οὐ, *all but* : as,

They all but perished, ὅσον οὐ διεφθάρησαν.

Οὐ μόνον (or οὐχ ὅτι) . . . ἀλλὰ καί, *not only . . . but also* : as,

Not only you but all, οὐ μόνον σὺ ἀλλὰ καὶ πάντες.

Not only not . . . but not is οὐχ (or μὴ) ὅπως . . . ἀλλ' οὐδέ. . . as,

They not only did not repulse us, but they did not even lay waste the land, οὐχ ὅπως ἡμᾶς ἐτρέψαντο ἀλλ' οὐδὲ ἐδῆσαν τὴν γῆν.

*Οὖν (perhaps = ἔόν, ὅν), *this being so*, *then, therefore* : as,

I resolved therefore to go, ἐδοξεν οὖν μοι ἰέναι.

Added to pronouns and adverbs, it means *ever* : as,

'Οστισοῦν, *whoever*. 'Οπηοῦν, *in whatever way*.

Οὐκοῦν, *not therefore, and οὐκοῦν, therefore* : as,

Will you not then leave me alone ? οὐκοῦν μ' ἐάσεις ;

I shall have done, therefore, when I have no more strength,
οὐκοῦν πεπαύσομαι ὅταν μὴ σθένω.

Πάλιν, *back, on the contrary, a second time* : as,

They lead him back again, ἄγουσιν αὐτὸν πάλιν αὖ.

As it was, on the contrary, he suffered this same treatment himself, νῦν δὲ πάλιν αὐτός ταῦτὸν (= τό αὐτὸ) τοῦτο ἔπαθεν.

Do it again from the beginning, ποίησον πάλιν ἐξ ἀρχῆς.

Πάνυ, *very* : as,

He was very old, πάνυ πρεσβύτης ἦν.

So too : *μάλα* and *σφόδρα*.

*Περ, exactly (generally with relatives and relative adverbs) : as,

I abide by the very words I swore, ἐμμένω οἵσπερ ὅμοσα.

*Ποτέ, once or, with interrogatives, pray : as,

Once upon a time there lived a man, ἦν γάρ ποτε ἀνήρ τις.

Who, pray ? τίς ποτε ;

*Τοί, I tell you : as,

I have been listening to you, I assure you, for a long time, πάλαι τοὶ ἀκροῦμαι σοῦ.

*Τούνν, then (resumptive) : as,

Then either show yourselves better men than we are or remain here, ἢ τούνν ἡμῶν κρείττους γένεσθε ἢ μένετε αὐτοῦ.

*Ως, as, how (distinguish from ὡς, thus) : as,

Just as I am, οὗτως ὡς ἔχω.

As they say, ὡς λέγουσιν.

As far as was possible, ὡς ἐκ τῶν δυνατῶν.

For a Spartan, he was not without skill in speaking, ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν.

If you have come as friends, εἴπερ ὡς φίλοι προσήκετε.

How polite ! ὡς ἀστεῖον.

"Ωσπερ is often used for ὡς : as,

I am afraid lest like the lotus-eaters we may forget our homes, δέδοικα μὴ ὥσπερ οἱ Λωτοφάγοι τῶν οἴκων ἐπιλαθώμεθα.

As a man would say if he were accused,

ὥσπερ ἀν εἴ τις αἰτιῶτο φήσειεν ἀν (ἀν repeated).

"Ωστε, so (connective) : as,

So the matter prospered,

ώστε τὸ ἔργον προύχώρησεν (= went forward).

EXERCISE 51.

1. And yet I have been many years already in the trade.
2. How hard it is to maintain even one man in idleness! 3.
- A little after, you came yourself. 4. They will bear old age very easily. 5. Do you see, then, how many of us there are?
6. We found his brothers there and, what is more, Thrasy-machus. 7. This custom is observed not only among Greeks but among barbarians. 8. They not only could not see the houses but they could not even see the land. 9. These men will praise nothing except wealth. 10. From this we can see that we have made a mistake. 11. Many mistakes were made as was to be expected (*ὡς*) in a large city. 12. If they really are doing any thing of the kind. 13. I do not value it at a straw. 14. It was unjust to seize this empire, but it is dangerous to let it go. 15. The plague is the one and only thing that has exceeded our anticipations. 16. I will bring you in, as if forsooth you were a spectator. 17. You will know, I suppose, that you are not in Greece. 18. For, as (*ἄτε*) he was a boy, he was delighted. 19. Although they knew that they had been deceived, they consented. 20. So when they saw both men and horses advancing, they immediately departed.

EXERCISE 52.

One day the king's shepherds were in the fields with their flocks, when a violent storm arose and, with a loud crash like (*as of*) thunder, the earth yawned and a huge chasm appeared beneath their feet. The rest fled in dismay, but Gyges boldly descended into the chasm, where he saw a brazen horse with (*ἐχων*) doors in its side. When the doors were opened, he saw the body of a dead man with a gold ring upon his finger. This ring Gyges immediately drew off and, putting it on himself, re-ascended to the light. Not long after, he happened to

be present at a shepherds' gathering and the ring was upon his hand. And happening to turn the bezel of the ring to the palm of his hand, he instantly became invisible, though able himself to see all that was going on. But when he turned the ring back to its place, he instantly became visible again. Struck with the wonderful virtue of the ring, he immediately repaired to the palace, and easily gaining admission by its means to the royal bed-chamber, killed the king and took possession of the throne.

EXERCISE 53.

In the camp before Numantia the wisdom and courage of Tiberius were all the more conspicuous because of the unfitness of the Roman commander. The besieged Numantines had even ventured to come out and engage the besiegers before the walls of the town ; and in the battle that ensued, if not victorious, they so disheartened the Roman general that he decided to raise the siege. Orders were sent round to the soldiers to hold themselves in readiness to evacuate the camp during the night. He hoped in this way to withdraw unobserved by the inhabitants of the place. But the enemy were on the watch and made a spirited attack upon the retreating army, which they quickly surrounded and forced into an unfavourable position from which there was no escape. Despairing of safety, the general sent a herald to the Numantines to ask for a truce. They replied that they had no confidence in any of the Romans except Tiberius ; if the general wanted peace, he must send *him* to them. Accordingly Tiberius was sent to the enemy's camp and partly by persuasion, partly by concession, obtained peace for his countrymen and saved an army of twenty thousand men.

EXERCISE 54.

At sunset the Median horse rode into camp with their prisoners and halted before the tent of Cyrus. After asking (*part.*) if all were safe, he at once began to question them as to the result of their expedition and listened with the greatest interest to their narrative. When they had told him all they wished to tell, he demanded if the country through which they had passed was populous or not. They replied that their ride had taken them far across the country and that it was all densely populated and abounded in sheep and oxen and corn and wine. "Two considerations, then," said he, "demand our attention. We have to consider, first, the means by which we can keep control of the country we have conquered; and, secondly, the means by which we can insure its inhabitants remaining in it. A populous country is a most valuable conquest; but a country destitute of population is destitute of everything that is valuable. These prisoners, therefore," he continued, "must be released. For on the one hand when the people of the country see their friends returning home in safety, they will be more willing to remain in the place and accept peace at our hands; and, again, as long as we keep control of the country, all the people in it are virtually our prisoners."

EXERCISE 55.

The Persian of to-day is immeasurably inferior to the Persian of the time of Cyrus. If Cyrus took an oath, he kept it; if he gave a pledge, he redeemed it; but the present king has violated the most sacred pledges and broken the most solemn oaths. Cyrus was considered the father of his people, but the present king is their tyrant and oppressor. In consequence of such impiety and injustice on the part of (*gen.*) their ruler, the people at large have also become impious and

unjust ; for a nation will be neither better nor worse than its rulers. In the time of Cyrus they were taught from boyhood to speak the truth and practise justice ; now they tell lies and practise injustice. They have also degenerated in many other respects from the character of their forefathers. They used to drink water, and that too, sparingly ; now they are often drunk with wine. One meal a day (*gen.*) used to suffice ; now they often sit at a feast from morning till midnight. Once they could bear with equal fortitude the heat of summer and the cold of winter ; now they require hats and gloves in winter and artificial shade in summer. Once they were ardently devoted to the chase ; now they hate those who love hunting as showing superior virtue. By their courage and skill in war they once reduced a great part of Asia under their dominion ; but now an enemy can pass through their territories with greater ease and greater security than a friend.

EXERCISE 56.

And, Sir, if any member of this house is of the opinion that such a course involves trouble, labour, and expense, he is not far wrong in his opinion. It certainly does. But if we reflect that disaster will inevitably overtake us unless we show ourselves ready and willing to assume the responsibilities which our empire lays upon us, we shall see that a ready and willing performance of duty is, after all, our only expedient course. God knows ! it would be an everlasting disgrace to this country and every way unworthy of the nation's glorious past, to hand over and betray to a grasping despot those victims of aggression and wrong.

VOCABULARY.

VOCABULARY.

For numerals, see Grammar; contract verbs are given uncontracted, and must be contracted; *vb.* = verb; *tr.* = transitive; *intr.* = intransitive; *adv.* = adverb; *sb.* = substantive; *m.* = masculine; *f.* = feminine; *n.* = neuter; *g.* = genitive; *d.* = dative; *a.* = accusative.

A.

a or an, *τις*.
able, *δυνατός*.
abound in, *μεστός είμι* (g.).
about, *περί, ἀμφί*; with numerals,
μάλιστα.
above, *ὑπέρ* (g.).
abroad, go, *ἀποδημέω*.
abstain from, *ἀπέχομαι* (g.).
abuse, *λοιδορία*.
accept, *δέχομαι*.
accomplish, see *do*.
accord, of one's own a., *αὐτός*.
accordance, in a. with, *πρός* (a.).
according to, *κατά* (a.), *πρός* (a.).
accordingly, *οὖν*.
account, on a. of, *διά* (a.) ; of no
a., *περὶ οὐδενός*.
accuracy of this statement = this to
be rightly said.
accuse, *αιτάομαι*.
accustom, *ἐθίζω*.
acquire, *κτάομαι*.
across, *διά* (g.).
act, *πράττω*; (sb.) *πρᾶγμα*.
action, *ἔργον*.
addition, in a. to, *πρός* (d.).

address, *λέγω*.
admire, *θαυμάζω*.
admission, gain, *εἰσέρχομαι*.
admit, *ήγεομαι*.
adorn, *κοσμέω*.
advance, *προβάίνω*.
advantage, *ἀγαθόν*. To the ad-
vantage of, *πρός* (g.).
advantageous, *ώφελημος*.
advice, give, *παραινέω*.
Aegean, *Αἰγαῖος*.
affair, *πρᾶγμα*.
affairs here, *τὰ ἐνθάδε*.
affection, win, *φιλέομαι* (be loved).
affidavit, make, *διόμνυμι*.
afraid, *φοβούμενος*. Am a., see
fear.
after, *μετά* (a.) ; *ἐπί* (g.) [p. 51, (i)],
ἐπει, *ὑστερον*; after all, *ἄρα*, *δή*;
a little a., *ὅλιγῳ* *ὑστερον*.
again, *αὖθις*, *πάλιν*, *δέ*.
against, *εἰς* (a.), *ἐπί* (a.), *κατά* (g.),
πρός (a.).
ago, § 22, 6.
aid, *ώφελέω*.
ail, *νοσέω*.
Alexander, *Ἀλέξανδρος*.

| | |
|--|--|
| alive, be, ζάω. | arm, ὅπλον, πῆχυς, εως (m.). |
| all, πᾶς. All those who, πάντες ὅσοι. | army, στράτευμα, ατος. |
| allege, φάσκω. | around, ἀμφί, περί. |
| ally, σύμμαχος. | arrest, συλλαμβάνω. |
| alone, μόνος. | arrive, ἀφικνέομαι. |
| along, παρά (a.). | arrive before, φθάνω (p. 109, 7). |
| already, ἥδη. | art, τέχνη. |
| also, καί, ἔλλος. | artificial, μεμηχανημένος. |
| although, καίπερ ; § 35, 6. | artist, τεχνίτης. |
| always, ἀεί. | as, ἐπεί, ὡς, ὕσπερ, καί (after same); ἐν ώ; κατά (a.) (=according to); |
| am, εἰμί, γίγνομαι. | as follows, τοιάδε; as yet, ἔτι; |
| ambassadors, πρέσβεις. | as you enter, § 16, 11. |
| ambitious, φιλότιμος. | as to, περὶ (g.). |
| among, ἐν (d.), παρά (d.). | ashamed, be, αἰσχύνομαι. |
| amusement, παιδιά. | Asia, Ἀσία. |
| ancestor, πρόγονος. | ask for, αἰτέω. |
| anchor, weigh, αἴρω. | ask (question), ἐρωτάω. |
| ancient, παλαιός. | asleep, when a., κοιμηθείς. |
| ancients, the, οἱ πάλαι. | assembly, ἐκκλησία. |
| and, καί, τε, δέ. | assent, συναινέω. |
| and that too, καὶ ταῦτα. | assert, φημί, φάσκω. |
| and yet, καίτοι. | assist, βοηθέω (d.). |
| anger, ὄργη. | associate with, ὅμιλέω (d.). |
| angry with, be, ὄργιζομαι (d.), δι' ὄργης ἔχειν (a.). | Astyages, Ἀστυάγης. |
| animal, θηρίον. | at, ἐν, παρά (d.), ἐπί (d.). |
| announce, ἀγγέλλω. | at a distance, διά (g.). |
| another, ἔλλος. | at full speed, κατὰ κράτος. |
| answer, ἀποκρίνομαι. | at hands of, ἐπό (g.), πρός (g.). |
| anticipation, see hope. | at price of, use gen., p. 33, 3. |
| any, anyone, τις. | at once, εὐθύς. |
| anything, τι, or = everything. | Athenian, Ἀθηναῖος. |
| apparition, φάσμα, ατος. | Athens, Ἀθηναι, ᾧ; of Athens, Ἀθηναῖος. |
| appear, φαίνομαι. | attack, make an attack, προσπίπτω (d.), (sb.) ἐσβολή. |
| appoint, τάσσω. | attempt, πειράω. |
| approach, προσχωρέω. | Attica, Ἀττική. |
| ardently, use superl. | autochthonous, αὐτόχθων. |
| Argos, Ἀργος (n.); of A., Ἀργεῖος. | avoid, φεύγω, ἵνα μή, p. 118, 4, (2). |
| arise, γίγνομαι. | awake, ἐγείρω. |

B.

Babylon, Βαβυλών, ὡνος.
 bad, κακός.
 back, πάλιν, αὖ.
 banished, be, ἐκπίπτω.
 bank, τράπεζα.
 barbarian, βάρβαρος.
 base, κακός.
 bathe, λούομαι.
 battle, μάχη.
 be, εἰμί, γίγνομαι, ἔχω (with adv.) ;
 be upon, ἐπειμι (d.).
 beam, δοκός (f.).
 bear, φέρω.
 beautiful, καλός.
 because, διτι.
 because of, διά (a.), παρά (a.),
 ἐνεκα (g.).
 become, γίγνομαι.
 bed, λέχος, ονς.
 bed-chamber, θάλαμος.
 before, πρό (g.), ἐπί (g.), or see
 until.
 beg, αἰτέω, δέομαι (g.).
 begin, § 24, 5.
 beginning, be the, ἀρχω (g.).
 behind, ὅπισθεν (g.).
 behold, βλέπω, ὄφρω.
 believe, πιστεύω, νομίζω.
 belong to, εἰμί+gen.
 bend (of a bow), τείνω.
 beneath, ὑπό (g.).
 beseech, ἵκετείω (by, πρός+gen.),
 or use δῆτα (pray).
 beside, παρά.
 besides, πρός (d.).
 besiege, πολιορκέω.
 best, see good.
 better, see good.
 betray, προδίδωμι.

between, μεταξύ (g.).
 beyond, ὑπέρ (a.) ; b. his strength,
 ὑπέρ αὐτῶν.
 bezel, σφενδόνη.
 bind, δέω.
 bite, δάκνω.
 blame, αἰτιάομαι ; “to blame,”
 αἴτιος.
 blessing, ἀγαθόν.
 blind, τυφλός.
 blockade, πολιορκέω.
 bloom, ἀνθέω, θάλλω.
 board, go on, ἀναβαίνω.
 boast, αὐχέω.
 body, σῶμα, ατος.
 bold, ἀνδρεῖς.
 born, be, γίγνομαι.
 both, ἀμφο, ἀμφότερος ; both..and,
 καὶ (τε) .. καὶ.
 bow, τόξον.
 boy, παῖς, παιδός.
 boyhood, from, ἐκ παιδῶν.
 Brasidas, Βρασίδας.
 brave, ἀνδρεῖος.
 bravely, ἀνδρεῖως.
 brazen, χάλκεος.
 break, διαρρήγνυμ (intr. in mid.),
 παραβαίνω (violate) ; break down,
 λίω.
 breast-plate, θώραξ, ακος (m.).
 bred, be, τρέφομαι.
 brevity, τὰ βραχύτερα.
 brick, πλίνθος (f.).
 bridge, γέφυρα.
 bring, φέρω ; bring false charges
 against, διαβάλλω (a.) ; b. in,
 εἰσάγω ; b. to ruin, say ruin ;
 b. to terms, ἄγω ἐς σύμβασιν.
 broken, be, ἔαγα.
 bronze, χάλκεος.
 brother, ἀδελφός.

build, δέμω.

burdensome, μοχθηρός.

burn, καίω.

but, ἀλλά, δέ.

buy, ὠνέομαι.

by, ὑπό (g.), κατά (a.) with numerals, ἐπί (g.) with pronouns, p. 53, (e).

C.

calamity, πάθος, ονς.

call, καλέω; call in, εἰσκαλέω; call out, ἔκκαλέω.

calumnies you uttered, ἀ διέβαλλες.

camp, στρατόπεδον.

can, δύναμαι.

capable of commanding, ἀρχικός (g.).

capture, καταλαμβάνω.

care, take, φροντίζω; care much for, περὶ πολλοῦ ποιέομαι, p. 58, (d).

carelessness, ἀμέλεια.

carry, φέρω.

carry away from, ἀποκομίζω; carry on war with, πολεμώ (d.).

case, in extreme cases, ἐπὶ τῶν παραδόξων. In which c., § 29, 3.

catalogue, κατάλογος.

cause, αἴτιον, (vb.) παρέχω.

cavalry, οἱ ἵππεῖς.

cease, παίνομαι.

Cecrops, Κέκροψ.

cement, βεβαιώ.

centre, μέσος.

certainly, it c. does, πάνυ μὲν οὖν.

certainly not, ἥκιστά γε.

chain, ἄλυσις, εως.

character, τρόπος.

chariot, ἄμαξα.

chasm, χάσμα, ατος.

cheaply, μικροῦ.

child, παιδίον.

chimera, χίμαιρα.

choose, αἱρέομαι.

cistern, φρέαρ, ατος.

citadel, ἀκρόπολις.

citizen, πολίτης.

city, πόλις, εως.

Cleon, Κλέων, ανος.

cloak, χλαῖνα.

coast, αἰγαλός.

coast along, παραπλέω.

cold, ψυχρός (adj.), ψῦχος, ονς (sb.).

collectively, σύμπαντες.

colony, ἀποικία.

column, στήφος, ονς.

come, ἐρχομαι, εἰμι, § 24, 3; c. in, εἰσειμι; c. on, γίγνομαι; c. out,

ἐξέρχομαι.

command, κρατέω (g.).

commander, στρατηγός.

commit, see *impiety*.

common, κοινός.

common-sense, φρόνησις.

commonwealth, κοινόν.

company, λόχος.

compared with, to, παρά (a.).

compel, ἀναγκάζω.

compose history of, συγγράφω.

conceal from, ἀποκρύπτω, § 17, 5.

concern, εἴμι πρός (a.).

concerns, as far as, § 39, 9.

concerned, § 39, 9.

concession, by, use συγχωρέω.

condemn, καταγιγνώσκω, § 15, (8).

condition, on, ἐπί (d.); § 39, 6.

confer, favour, kindness, εὐ ποιέω (a.).

confess, ὅμολογέω.

confidence, have, πιστεύω (d.).

Conon, Κόνων.
conquer, νικάω.
conquest, omit.
consent, συναινέω.
consequence, in c. of, πρός (a.).
consider, σκοπέω, ποιέομαι, νομίζω.
consideration, omit.
conspicuous, be, διαλάμπω.
contest, ἄγων, ἄνος (m.).
continue, φημί.
control of, keep, κατέχω.
corn, σῖτος.
correspond with, συμφωνέω (d.).
council, βουλή.
counsel, βούλευμα; give c., βούλεύω (better c., βελτίω).
count as, τίθεμαι παρά (a.), p. 56, (3), (a).
countless, ἀναρίθμητος.
country, πόλις, πατρίς, χώρα.
countryman, πολίτης.
courage, ἀνδρεία.
course, omit.
crash, δοῦπος.
crews and all, p. 23, (4).
cross, διαβαίνω, περαίδομαι.
crowd, δχλος.
cruel, ἀγριος, ωμός.
cruise along, παραπλέω.
cry, βοάω.
custom, νόμος.
cut off, ἀποτέμνω.
Cyrus, Κύρος.

D.

daily, καθ' ἡμέραν.
danger, κίνδυνος.
dangerous, ἐπικίνδυνος.
dare, τολμάω.
darcic, δαρεικός.
Darius, Δαρεῖος.

darkness, σκότος, οὐ.
daughter, θυγάτηρ.
day, ἡμέρα. In my day, ἐπ' ἡμοῦ.
In days of, ἐπί (g.). One day, ποτέ. Win (gain) the day, νικάω.
day-break, at, ἀμα ἡμέρα.
dead, νεκρός, τεθνηκότες; dead man, νεκρός; be dead, τεθνηκέναι.
dear, ἡδὺς, πολλοῦ.
death, θάνατος.
deceive, ἔξαπατάω.
declaration, use δηλῶ (declare).
declare, φημί, δηλῶ.
defeat, νικάω, (sb.) ἥττα.
defend oneself, ἀμύνομαι.
degenerated, have d. from the character of, use χείρων εἰμί.
delay, ἀνέχω; without delay, εὐθὺς.
deliberate, βούλεύομαι.
delight, τέρπω; d. in, ἥδομαι.
delighted, be (with), ἥδομαι.
deliver, παραδίδωμι.
Delos, Δῆλος.
demand, ἐρωτάω, πννθάνομαι.
demand attention, use ἐπιμελέομαι (take care of).
Demosthenes, Δημοσθένης.
densely, ὑπὸ πολλῶν.
deny, οὐ φημι, ἀπαρνέομαι.
depart, ἀπέρχομαι, πορεύομαι.
departure, take, =depart.
deposit, καταβαίνω.
deprive of, ἀποστερέω.
derived, be, γίγνομαι.
descend, καταβαίνω.
descent, by, γένος.
desert, προδίδωμι.
deserve, ἄξιός είμι; deserved the favour of, ἄξιος ἦν ἀρέσκειν (d.).
desire, ἐπιθυμία.
despair of, ἀπογιγνώσκω.

desperate, ἀπονενοημένοι.
 despise, καταφρονέω (g.).
 despondent, be, ἀθυμέω.
 destined, είμαρμένος.
 destitute, ἔρημος (g.).
 destroy, καταλύω, διαφθείρω.
 determine, διανοέομαι.
 devoted to the chase, φιλόθηρος.
 die, ἀποθνήσκω.
 different, in d. places, ἄλλοθεν.
 difficult, χαλεπός.
 disappoint, σφάλλω.
 disaster, πάθος, τὸ ἀποτυχεῖν.
 disband, διαλύω.
 discretion, τὸ σωφρονεῖν.
 dishearten, καταπλήσσω.
 dismantle, περιαιρέω.
 dismay, in, use δείδω.
 dismiss, διαπέμπω.
 disperse, διωθέω.
 disposed, be, διάκειμαι.
 disruption, lead to d., use ἀφίστημι
 (cause to revolt).
 distance, at a, § 19, 1, (1), (c).
 distant, be, ἀπέχω.
 distinction, δόξα.
 distinguish, κρίνω.
 disturb, ταράττω, κινέω.
 divine, θεῖος.
 do, πράττω, ποιέω; do wrong
 (harm), ἀδικέω.
 doctor, ἰατρός.
 dominion, bring under, ὑποστρέφο-
 μαι.
 door, θύρα.
 down from, κατά (g.).
 drachma, δραχμῆ.
 draw off, περιαιρέω.
 draw up, τάσσω, συγγράφω (of laws).
 dreadful, δεινός.
 drink, μέθη, (vb.) πίνω.

drive out, ἐξελαίνω.
 drought, αὐγχμοί, ῥω.
 drunk, be, μεθίω (with, ἀπό).
 during, κατά (a.).
 duty, ἡ χρήτα δέοντα.

E.

each, ἕκαστος.
 eager, πρόθυμος. Be e. to, προθύ-
 μως + inf.
 ear, οὖς, ὠτός (n.).
 earth, γῆ.
 ease, with, βαδίως.
 easily, βαδίως.
 east, ἤώς, ω (f.).
 easy, βέδιος.
 eat, ἐσθίω.
 educate, παιδεύω.
 education, παιδεία, μάθησις.
 effect, διαπράττω.
 Elateia, Ἐλάτεια.
 else, ἄλλος.
 emanate, γίγνομαι.
 empire, ἀρχή.
 enact, § 27, 1.
 encamp, στρατοπεδεύομαι.
 end, e. was near, say: now about
 to die.
 ended, be, τελευτάω, τελέομαι.
 enemy, πολέμοι, ῥω.
 engage, μάχομαι (d.).
 enjoy, ἀπολαύω (g.).
 enough, οὐτως... ὥστε (inf.).
 ensue, γίγνομαι.
 ensure their remaining, say: how
 they shall remain.
 enter, εἰσέρχομαι, εἰσειμι.
 entrust, κατατίθημι.
 envoys, see ambassadors.
 envy, φθόνος, (vb.) φθονέω (d.).

Ephesus, Ἔφεσος.

erect, ἴστημι.

Eretria, Ἐρετρία.

err, ἀμαρτάνω.

escape, ἀποφεύγω ; e. notice, λανθάνω ; e. punishment, say : that he might not be punished.

esteem highly, περὶ πολλοῦ ποιέομαι.

eternal friendship, say : to be a friend always.

Euboea, Εὔβοια.

evacuate, ἔκλείπω.

even, καὶ ; e. if, § 35, 6 ; e. though, καίπερ.

evening, ἐσπέρα.

everlasting disgrace, use superl. of αἰσχρός.

every, ἕκαστος, πᾶς.

everything, πάντα.

every way, δῇ (with superl.).

evil, κακόν.

examine, ἔξετάζω.

exceed, κρείσσων εἰμί.

except, πλήν (g.).

excess, in, ἄγαν.

excessive, ἄγαν.

exclude, εῖργω.

exert oneself, διατείνομαι.

exhort, παρανέω (d.).

exile, φυγή, φυγάς, ἀδος.

exist, εἰμί.

expectation, ἐλπίς.

expedient, συμφέρον.

expedition, ἔξοδος (f.).

expense, δαπάνη.

experience, have no experience, ἀπειρός εἰμι (g.).

exquisitely, use superl.

extend over, ἐπέχω.

extreme, see case.

eye, ὄφθαλμός.

F.

face, πρόσωπον.

fail, ἀμαρτάνω.

fall, πτίπτω, (of rain) γίγνομαι.

fall in with, ἐντυγχάνω (d.).

fall on, προσπίπτω (d.).

false, ψευδῆς.

falsehoods you uttered, ἀ ἐψεύδον.

famous, πάνν.

far, μακράν.

fast, ταχύ.

father, πατήρ, τρός.

fault, see find.

favour, see confer.

fear, δείδω, φοβέομαι.

feast, δειπνέω ; at the f., use vb.

fellow-labourer, σύνεργος.

fertile, πλόσιος.

few, ὀλίγοι.

field, ἄγρος, μάχη. In the field, ἐν ταῖς μάχαις.

fight, μάχομαι (with, d.).

find, εὑρίσκω, καταλαμβάνω.

find fault, ἐπιτυμάω (d.).

find out, ἐξευρίσκω.

finger, δάκτυλος.

fire, πῦρ, ὁς (n.).

firm, βέβαιος.

first, πρῶτον μέν. See p. 10, 3.

first, at, πρῶτον.

fish, ἵχθις, ψός.

fix on, προσέχω (d.).

flee, φεύγω. F. from, ἀποφεύγω.

F. for refuge, καταφεύγω.

fleet, ναυτικόν, νῆσος.

fling away, ἀπορρίπτω.

flock, πρόβατα, ῥον.

flog, μαστιγώ.

flourish, ἀνθέω.

flow, ρέω.

| | |
|---|--|
| flower, ἄνθος, ονς. | from, ἀπό, ἐκ (g.) ; be f., ἀπειμι. |
| fly, φεύγω. | front, in f. of, πρό (g.). |
| follow, ἔπομαι (d.). As follows (following), τοιάδε. | fugitive, φυγάς, ἀδος. |
| fond of building, φιλοικοδόμος. | full, at full speed, ἀνὰ κράτος ; with full stream, πολίς. |
| fool, μωρός. | furlong, στάδιον (pl., οι). |
| fool-hardy, τολμηρός. | furnish, παρέχω. |
| foolish, μωρός. | |
| foot, πούς, ποδός (m.) ; hand and f., acc. pl. | G. |
| for, γάρ, ἵνεκα (for the sake of) ; p. 33, (5), ἐπί (d., with a view to), διά (on account of), ὑπέρ (in behalf of), περί (about) ; of time, p. 43, 9. | gain, κέρδος, ονς, (vb.) κερδαίνω. |
| for all time, ἐξ ἀεὶ. | gain day, see <i>day</i> . |
| forbid, ἀπαγορεύω. | garrison, φρούριον. |
| force, (sb.) use article, (vb.) συνωθέω. | gate, πύλη. |
| forefather, πρόγονος. | gather, συλλέγω. |
| foremost of all, ἐν τοῖς πρῶτος. | gathering, σύλλογος. |
| foresight, πρόνοια. | general, στρατηγός ; be g., στρατηγέω. |
| forget, ἐπιλανθάνομαι. | gentle, πρᾶος, πραεῖα, πρᾶον. |
| forgive, συγγιγνώσκω. | geometry, γεωμετρία. |
| form, πέπηγα. | get, λαμβάνω. |
| former, ἐκεῖνος, ὁ μέν. | giant, γίγας, αντος. |
| former times (days), of, πρίν, πάλαι. | gift, δῶρον. |
| forsooth, δῆθεν, δή. | give, δίδωμι ; give advice, παραινέω. |
| fortify, τειχίζω. | glad, be, ἡδομαι. |
| fortitude, with equal, ὁμοίως. | glorious past, δόξα ὑπάρχονσα (d.). |
| fortunate, εὐτυχής, | glove, χειρίς, ἴδος (f.). |
| fortune, good, εὐτυχία. | go, βαίνω, ἐρχομαι, εἰμι ; g. away, ἀποβαίνω ; g. on, γίγνομαι ; g. on board, see <i>board</i> ; g. out, ἐξέρ- χομαι ; g. up, ἀναβαίνω. |
| four at a time, ἀνὰ τέτταρας. | god, θεός. God knows, νῇ Δία. |
| four others, with, πέμπτος αὐτός. | gold, χρυσός ; (adj.) χρίσεος. |
| free, ἐλεύθερος. | gone, have, οἴχομαι. |
| freedom, ἐλευθερία (<i>from</i> , g.). | good, ἀγαθός (at, inf.). |
| freeze, p. 74, 2. | Gorgias, Γοργίας. |
| friend, φίλος ; be f. with, φίλος εἶναι (g.). | government, οἱ ἐπὶ πραγμάτων. |
| friendship, φιλία. | governor, ἄρμοστής. |
| frighten, φοβέω. | Granicus, Γράνικος. |
| | grant, δίδωμι ; or use § 36. |
| | grasping despot, say : to one grasp- ing (πλεονεκτέω) and wronging (ἀδικέω). |

great, *μέγας*.

greatly, *μεγάλως*.

Greece, *Ἐλλάς*, *άδος* (f.).

Greek, *Ἑλλην*, *ηνος*.

grey, *πολιός*.

ground, *χωρίον*. On g. that, § 40, 4.

guard against, *φυλάττομαι*.

guess, make a g., *εἰκάζω*.

guilty, be found g. of, *ἀλίσκομαι* (g.).

gulf, *κόλπος*.

Gyges, *Γύγης*, *ον*.

H.

hair, *θρίξ*, *τριχός* (f.).

half, *ἡμισυς*, *εια*, *ν*.

halt, *καθίσταμαι*.

Halys, *"Αλυς*.

hand, *χείρ*, *χειρός* (f.). At the hands of, *ὑπό*, *πρός* (g.). On the one hand, *μέν*.

hand over, *προδίδωμι*, *προΐημι*.

handsome, *καλός*.

hang, *κρεμάννυμι*.

happen, *συμβαίνω*, *τυγχάνω*.

happiness, *εὐδαιμονία*.

happy, *εὐδαιμων*.

harbour, *λιμήν*, *ένος* (m.).

hard, *χαλεπός*,

hard-hearted, *σχέτλιος*.

hardly (one). See p. 27, (c).

harm, see *do*.

hat, *πέτασος*.

hate, *μισέω*.

hatred, *έχθρα*, *μῖσος*.

have, *ἔχω*, *φέρω* (get).

he, *ἐκεῖνος*, *οὗτος*.

head, *κεφαλή*.

hear, *άκούω*.

heat, *καῦμα*, *ατος*.

height, to a great, *ἐπὶ μέγα*,

Hellas, *Ἐλλάς*, *άδος*.

help, *βοηθέω* (d.).

her, § 9, 6.

herald, *κῆρυξ*, *υκος*.

here, *ἐνθάδε*. Be h., *πάρειμι*.

Herodotus, *Ἡρόδοτος*.

herself, *αὐτή*.

hide, *δορά*, (vb.) *ἀποκρύπτω*.

high, *ἱψηλός*.

highly, *περὶ πολλοῦ*.

hill, *ἄκρον*, *ῷρος*, *ους*.

himself, *αὐτός*.

his, § 9, 6.

history, *συγγραφή*.

hold, *ἔχω*, *ὑπέχω*, *νομίζω* (=believe);

h. worthy, *ἀξιώ*; h. oneself in readiness, *παρασκευάζομαι*.

home, *οἶκος*, *ἐπ' οἴκου* (adv.).

Homer, *"Ομηρος*.

honest, *χρηστός*.

honesty, *χρηστότης*.

honour, *τιμάω*, (sb.) *τιμή*.

honourable, *καλός*.

hope, *ἔλπις*, *ίδος* (f.), *ἔλπιζω* (have hope).

hoplite, *όπλιτης*.

horse, *ἵππος*, *ἱππεῖς*.

horseman, *ἱππεύς*.

hour of departure, etc., say: you shall now go away to the gods.

house, *οἶκα*, *δόμος*; at my house, *παρ' ἔμοι*.

how, *πῶς*, *ὡς* (with adjs.); how many, *πόσοι*.

huge, *μέγας τις*.

human, *ἀνθρώπινος*, *ἀνθρώπων*.

hunger, *λιμός*.

hunting, *θήρα*; love hunting, *φιλθηρός εἰμι*.

hurt, *βλάπτω*.

I.

I, ἐγώ.
 ice, κρύσταλλος.
 identity of interest, τὸ ταῦτα συμφέρειν.
 idle, ἀργός.
 idleness, in, ἀργός.
 if, εἰ. If ever, ἔάν (§ 28, 3).
 ignorance, ἀμαθία.
 ignorant, ἀμαθής.
 ill, κακῶς.
 ill, be, νοσέω.
 imagine, ὑπολαμβάνω.
 immeasurably, πολύ.
 immediately, εὐθὺς.
 impiety, ἀσέβεια; commit impiety, ἀσεβέω.
 impious, ἀσεβής.
 impose, ἐπιτίθημι.
 impossible, ἀδύνατος.
 in, εν (d.).
 incentive, ἀνάγκη.
 incur danger, κινδυνεύω.
 indignant, be, ἀγανακτέω (that, § 31).
 individually, καθ' Ἑνα.
 inevitably, use ἀνάγκη ἐστί.
 infatuated, μωρός.
 inferior, χείρων.
 inhabit, οἰκέω.
 inhabitant, πολίτης, ὁ οἰκῶν.
 injure, ἀδικέω, βλάπτω.
 injury, for the, ἐπὶ κακῷ.
 injustice, ἀδικία; practise i., ἀδικέω.
 injustice, suffer, κακῶς πάσχω.
 inroad, ἐσβολή. Make an inroad, ἐσβάλλω.
 insolence, ὕβρις, εως (f.).
 insolent, ὕβριστικός.
 instantly, εὐθύς.

instead of, ἀντί (g.).
 instrumentality, thro., διά (g.).
 intend, διανοέομαι; § 41, 3.
 interest, τόκοι, ων; with greatest interest, ἥδιστα.
 interpreter, ἐρμηνεὺς, εως.
 intervening, μεταξύ.
 into, εἰς (a.).
 invade, ἐσβάλλω.
 invasion, ἐσβολή.
 invisible, ἀφανῆς.
 invite, καλέω.
 involve, p. 37, (10).
 Ionia, Ἰωνία.
 island, νῆσος (f.).
 it, § 9, 3, (2).
 itself, by, αὐτός.

J.

jealous, φθονερός.
 journey, πορεία.
 judge, κριτής, (vb.) κρίνω.
 judgment, γνώμη; in my j., p. 40, 11.
 just, δίκαιος; βραχὺ τι.
 justice, δίκη, δικαιοσύνη.

K.

keep, φυλάττω, ἐμμένω (d.); keep silent, σιγάω.
 kill, ἀποκτείνω.
 killed, be, ἀποθνήσκω.
 kind, of the, see such.
 king, βασιλεύς.
 know, οἶδα, ἐπίσταμαι, γιγνώσκω.
 knowledge, ἐπιστήμη.

L.

labour, πόνος, πραγματεία; (vb.) πονέω.
 lake, λίμνη.

| | |
|---|--|
| lamb, ἀμνός, gen. ἀρνός. (See Dict.). | live, βιώω, ζάω, διάγω; live on, ἐνοικέω. |
| land, γῆ, χώρα, πόλις. By land, κατὰ γῆν. | load, ἄχθος, ονς. |
| language, γλῶττα. | long, πολὺς; l. after, πολὺν ὕστερον; l. ago, πάλαι; as l. as, ἐως (p. 92, 4). |
| large, μέγας; large number, say: many. | longer, no, οὐκέτι, μηκέτι (§ 36, 4), adv. πολὺν χρόνον. |
| last, μένω. | look at, ἐπιβλέπω. |
| last, at, τέλος. | loosening, use χαλαρός (loose) predicatively. |
| latter, οὗτος, δόξει. | lose, ἀπόλλυμι. |
| Laurium, Λαύρειον. | loss, be at a, ἀπορέω. |
| lavish, μέγας. | lot, the common, use κοινὸν πᾶσιν. |
| law, νόμος. | loud, μέγας. |
| lay, τίθημι. | love, φιλέω. |
| lay aside, κατατίθεμαι. | lower, ὑφίημι. |
| lay violent hands on, χράομαι βιαιῶς (d.). | loyal, πιστός. |
| lead, ἄγω; lead away, ἀπάγω; lead back, ἐπανάγω. | Lydian, Δυδός. |
| leader, ἡγεμών, όνος. | |
| leap down, καταπηδάω. | M. |
| learn, μανθάνω. | mad, be, μαίνομαι. |
| least, at, γέ. | magistrates, τὰ τέλη. |
| leave, λείπω. | maiden, κόρη. |
| Lesbos, οἱ Λέσβιοι. | maintain, τρέφομαι. |
| less, μείων. | make, ποιέω (§ 27, 2); m. use of, χράομαι (d.); m. good use of, εὖ χράομαι. |
| let go, ἀφίημι. | man, ἀνήρ, δρός, ἀνθρωπος, στρατιώτης, τις (=anyone). |
| letter, ἐπιστολή. | manage, πράττω. |
| liar, ψεύστης, ον. | mankind, οἱ ἀνθρωποι. |
| liberty, ἐλευθερία. | many, πολλοί; many times, πολλαπλάσιοι. |
| lie, κεῖμαι. Tell a lie, ψεύδομαι. | Marathon, at, Μαραθῶνι. |
| life, βίος; l. of ease, βαστώνη; of his l., say "living." | march, ὁδός (f.), (vb.) στρατεύω, εἰσελαΐνω; m. across, ὑπερβάλλω. |
| light, φῶς, τός (n.), (vb.) ἀνάπτω. | mark, χαρακτήρ; § 15, (10). |
| like, ὅμοιος, πρός (g.); § 33, 1; (vb.) ἡδέως+opt. with ἀν. | Massagetae, Μασσαγεταί. |
| likely, εἰκός. | master, δεσπότης. |
| lion, λέων, οντος. | matter, see thing. |
| listen to, ἀκούω, ἀκροάομαι (g.). | |
| little, ὀλίγος, (adv.) ὀλίγον, ὀλίγω (with compar.). | |

matter of, § 15, (10).

may, ἔξεστι ; m. say, τις ; § 25, 2.

maxim, the, τό.

meal, δεῖπνον.

mean, εἰμί.

means, use ὅπως (how). By means of, διά (g.).

measure, μετρέω.

Median, τῶν Μήδων.

Medon, Μέδων.

meet, ἐντυγχάνω (d.).

member of this house, τις.

mention, λέγω (a.).

messenger, ἄγγελος.

middle, μέσος (§ 6, 1).

midnight, μέση νύξ.

midst, see middle.

mildness, use πράως.

Miletus, Μίλητος.

mind, φρήν, ενός, γνώμη.

misdeeds, τὰ πεπραγμένα.

misfortune, τὸ ἀποτυχεῖν.

mistake, make, ἀμαρτάνω.

momentary, παραντίκα.

money, χρήματα, ἀργύριον.

month, μῆν, μηνός (m.).

monument, μνῆμα, ατος.

more, πλέον, μᾶλλον ; one m., ἔτι εἰς ; be no m., οὐκέτι εἶναι.

morning, from, ἐκ τοῦ πρωΐ.

mortal, θνητός.

most, μάλιστα.

most people (men), οἱ πολλοὶ τῶν ἀνθρώπων.

mother, μήτηρ, τρός.

mount, ἐπιβαίνω, (sb.) ὅρος, οὐς.

mountain, ὅρος, οὐς.

move away, ἀποκινέω.

much, πολύς, (adv.) πολλά or πολλῷ (with compar.) ; very much, πλεῖστα.

mule, ἡμίονος.

multitude, οἱ πολλοί.

must, δεῖ.

my, ἐμός.

myriad, μυριάς, ἀδος (f.).

Mysia, Μυσία.

N.

name, ὄνομα, (vb.) καλέω.

narrative, use διηγέομαι (narrate).

narrow, στενός.

nation, ἔθνος, πόλις, λεώς.

native country, πατρίς.

naturally, εἰκότως.

nature, φύσις, εως (f.). What its nature was, use ποίος.

Naupactus, Ναύπακτος.

near, περί (a.), σχεδόν.

necessity, ἀνάγκη.

need, δέομαι, δεῖ. In n. of, ἐνδεῆς.

neglect, use ἔλα (leave alone).

neighbour, γείτων, ονος.

neither..nor, οὐτε..οὐτε.

never, οὐποτε.

new, καινός.

next, ὕστεραιος.

night, νύξ, νυκτός (f.) ; by n., νυκτός ; one n., ποτέ,

night-fall, at, ὑπό νύκτα.

nightingale, ἀηδών, όνος (f.).

Nikias, Νικίας.

noblest, see prizes.

nobody, οὐδείς.

no, no man, see no one.

no more, I am, οὐκέτι εἰμί.

no one, none, οὐδείς, μηδείς, p. 117.

not, § 46 ; not even, οὐδέτε ; not

only, οὐ μόνον.

nothing, οὐδέν, μηδέν.

nothing to do, p. 40, 11.

notice, see *escape*.

now, *nῦν*.

Numantia, *Νουμαντία*.

Numantines, *Νουμαντῖνοι*.

number, ἀριθμός; smaller n., ἐλάσσονες; greater (larger) n., πλείονες.

numerous, *πολύς*.

O.

O! that, § 36.

oath, ὄρκος; take an o., δμαννιμ; break an o., *παραβάνω*; keep an o., ἔμμένω (d.).

obey, *πειθομαι* (d.).

object, use relative.

obscure, *ἐπισκοτέω* (d.).

observe, *νομίζω*.

obtain, *τυγχάνω*, *λαμβάνω*, *παραιτέομαι*.

occupy, *οἰκέω*, *καταλαμβάνω*.

off, *κατά* (a.).

offer sacrifice, *θίω*.

offer prayer, *εὐχομαι*.

office, *ἀρχή*.

often, *πολλάκις*.

old, *παλαιός*, *πρέσβυτος*, *ἀρχαῖος*.

old age, *γῆρας*, *ως* (n.).

old man, *γέρων*, *οντος*.

Olympiad, *Ὀλυμπιάς*, *άδος* (f.).

Olympus, *Ὀλυμπος*.

Olynthian, *Ολύνθιος*.

on, *ἐπί* (g.), *ἐν* (d.); of time, § 22, 3.

on his own account, *δι' έαυτόν*.

on our side, *μεθ' ήμῶν*.

once, *ποτέ*, *πρόσθεν*.

once, at, *ενθής*.

one, *τις*.

one another, *ἄλληλων*.

one...another, *ἄλλος...ἄλλος*.

one and only, *μόνος δῆ*.

one man...another, *ἄλλος...ἄλλος*. oneself, *έαυτόν*.

open, stand, *ἀνέῳγα*.

openly, *φανερῶς*.

opinion, *γνώμη*; be of o., *δοκεῖ* (d.).

opportunity, *καιρός*.

opposite party, *οἱ ἔτεροι*.

oppressor, use *πλεονεκτέω*.

or, *ἢ*.

or indeed, *οὐδέ*.

oracle, *λόγιον*.

orator, *ῥήτωρ*.

ordain, *τάσσω*.

order, *κελεύω*; without order, *άτακτως*; send round orders, *περιαγγέλλω*. In order that (to), *ἵνα* (§ 29).

other, *ἄλλος*; *ό δέ*.

ought, *χρή*, *δεῖ*. See § 42.

our, *ἡμέτερος*; ourselves, *ἡμεῖς αὐτοί*.

out, *ἐκ*, *ἀπό* (g.); out of, *ἐκ* (g.).

out-stretched, use *ἐκτείνω*.

over, *ἐπί* (a.), *κατά* (a.); over and over, *πολλάκις*; over against, *ἐπί* (g.).

overawe, *καταπλήττω*.

overtake, *γίγνομαι* (d.).

own, § 9, 7.

ox, *βοῦς*, *βοός*.

P.

pain, *λυπέω*.

painless, *ἀλυπτος*.

palace, *βασίλειον*.

palm, *τὸ εῖσω*.

parent, *γονεύς*, *έως*.

part, *μέρος*, *ονς*; it is the p., § 15, (10). The larger p., *οἱ πλειόνες*;

for the most p., p. 43, 8.

partly...partly, *τὸ μὲν...τὸ δέ*.

| | |
|--|---|
| pass through, <i>διαβαίνω</i> . | plain, <i>πεδίον</i> . |
| passion, <i>πάθος</i> , <i>ους</i> , <i>όργη</i> . | plan, use demonstr. |
| patriot, <i>δημοτικός</i> . | Plato, <i>Πλάτων</i> , <i>ωνος</i> . |
| pay, <i>μισθός</i> , (vb.) <i>ἀποδίδωμι</i> . | pleasant, <i>ἡδύς</i> , <i>εῖτα</i> , <i>ὑ</i> . |
| peace, <i>εἰρήνη</i> ; be at peace, <i>εἰρήνην</i> ἀγω [with, <i>πρός</i> (a.)]. | pleasure, <i>ἡδονή</i> ; with p., <i>ἡδέως</i> . |
| Pegasus, <i>Πήγασος</i> . | pledge, <i>δεξιά</i> ; redeem a pledge, <i>βεβαιόω</i> ; violate a p., <i>παραβαίνω</i> . |
| Pelion, <i>Πήλιον</i> . | plume oneself, <i>ἀγάλλομαι</i> [on, (d.) or <i>ἐπί</i> (d.)]. |
| penalty, <i>ζημία</i> . | plunder, <i>ἀρπαγή</i> , (vb.) <i>ληίζομαι</i> . |
| penny, <i>όβολός</i> . | Plutarch, <i>Πλούταρχος</i> . |
| people, <i>δῆμος</i> , <i>ἄνθρωποι</i> . | poet, <i>ποιητής</i> . |
| people at large, <i>λεώς</i> . | poison, <i>φάρμακον</i> . |
| people say, use <i>λέγομαι</i> (personally). | policy, omit. |
| perceive, <i>αἰσθάνομαι</i> . | political measures, <i>πεπολιτευμένα</i> . |
| perception, <i>τὸν νοεῖν</i> . | poor, <i>πένης</i> , <i>ητος</i> . |
| perform, <i>ποιέω</i> (every act, <i>πάντα</i>). | populate, <i>οικέω</i> (inhabit). |
| performance, use inf. of <i>ποιέω</i> . | population, use <i>οικέω</i> . |
| perhaps, <i>ἴσως</i> . | populous, use <i>οικέω</i> . |
| Pergamos, <i>Πέργαμος</i> . | position, <i>τόπος</i> . |
| Pericles, <i>Περικλῆς</i> , <i>ἴους</i> . | possess, pf. of <i>κτάομαι</i> . |
| perish, <i>ἀπόλλυμαι</i> . | possession, <i>κτήμα</i> , <i>απός</i> ; take p. of, <i>κατέχω</i> . |
| Persia, <i>Περσίς</i> , <i>ἴδος</i> (f.), <i>οι Πέρσαι</i> . | possible, <i>δυνατός</i> , § 23, 8. |
| Persian, <i>Πέρσης</i> . | pour, <i>χέω</i> . |
| person, <i>τις</i> , <i>αὐτόν</i> , or omit. | power, <i>δύναμις</i> ; in one's p., say : of one, § 15, (10); be in one's p., p. 107, 6. |
| persuade, <i>πείθω</i> . | powerful, <i>δυνατός</i> . |
| persuasion, by, <i>πείσας</i> . | practice, for, <i>μελέτης</i> <i>ἔνεκα</i> . |
| Philip, <i>Φίλιππος</i> . | practise, <i>ἀσκέομαι</i> . |
| philosopher, <i>φιλόσοφος</i> . | practise injustice, <i>ἀδικέω</i> . |
| philosophy, <i>φιλοσοφία</i> . | practise justice, <i>δικαιοπραγέω</i> . |
| piety, <i>εὐσέβεια</i> . | praise, <i>ἔπαινος</i> , (vb.) <i>ἐπαινέω</i> . |
| pile, <i>σωρός</i> , (vb.) <i>τίθεμαι</i> . | praise-worthy, <i>ἐπαινετός</i> . |
| pine away, <i>τήκομαι</i> . | pray, <i>δητα</i> ; p. 40, 10. |
| pious, <i>εὐσεβής</i> . | precautions, say : these things. |
| piously, <i>εὐσεβῶς</i> . | precious, <i>τίμιος</i> . |
| pitch, such a p., <i>ἐς τοῦτο</i> . | prefer, <i>αἱρέομαι</i> , <i>προτιμάω</i> . |
| pitch on, <i>καταλαμβάνω</i> . | preference, in p. to, <i>ἀντί</i> (g.). |
| pity, <i>οἰκτείρω</i> . | |
| place, <i>τόπος</i> , <i>χωρίον</i> , (vb.) <i>τίθημι</i> ; place on (upon), <i>ἐπιτίθημι</i> . | |
| plague, <i>γόσος</i> (f.). | |

preparation, παρασκευή ; make p.
=prepare.

prepare, παρασκευάζομαι.

present, νῦν ; be p., πάρειμι (at,
εἰς) ; on the p. occasion, ἐπὶ τοῦ
παρόντος.

prevail, ἐπικρατέω, νικάω.

prevent, κωλύω.

price, at p., § 14, 3.

pride oneself, see plume.

prisoner, αἰχμάλωτος (with, p. 109,
10).

prizes, noblest, say : greatest
things.

proceed, use ἡδη (now).

prodigy, σημεῖον.

profitable, σύμφορος.

promise, or make p., ὑπισχνέομαι.

promontory, ἄκρον.

proof, § 15, (10).

property, κτήματα, or use art.

prosecute, διώκω, γράφομαι (for=
gen.).

prosper, εὐτυχέω.

prosperity, εὐτυχία.

provide, πορίζομαι.

provisions, ἐπιτήδεια, ἀν.

punish, κολάζω.

punished, be, δίκην δίδωμι.

pursue, διώκω.

pursuer, διώκων.

push on, ἐπείγομαι.

put on, ἐνδύω (another), ἐνδύνω
(oneself) ; p. up, κατάγομαι ; p.
to death (the sword), ἀποκτείνω ;
be p. to death, ἀποθνήσκω.

put (question), ἐρωτάω.

Q.

quarter, give, ζωγρέω.

queen, βασίλεια.

question (vb.) ἐρωτάω ; every q.,
πάντα.

quickest way, by the, τὴν ταχίστην.

quickly, ταχύ.

quiet, remain, ἡσυχίαν ἔγω.

R.

race, γένος, ους.

rain, νετός.

raise, αἴρω, συλλέγω (of ships) ; r. a
siege, ἀπανίσταμαι.

rampart, τεῖχος, ους.

rare, σπάνιος.

ravage, τέμνω, δηϊόω.

reach, ἀφικνέομαι ἐς (a.).

ready and willing, ἔκών, δύντος.

really, ἄρα, τῷ δύντι.

re-ascend, ἀνέρχομαι.

reason, λόγος.

receive, δέχομαι; r. a favour, εὐ^τ
ποιέομαι.

reconcile, καταλλάττω.

recover, ἀναλαμβάνω.

reduce, ὑποστρέφομαι.

reduction, use ὑποστρεφομαι (re=
duce).

refer, ἐπανέρχομαι [to, εἰς (a.)].

refit, ἐπισκευάζω.

reflect, λογίζομαι.

refrain from, use μή.

refuge, καταφυγή ; flee for refuge,
καταφεύγω.

refuse; οὐ φημι, οὐ βούλομαι, ἀρνέο=
μαι.

regard, with r. to, πρὸς (a.).

region, χώρα.

rejoice, ἡδομαι (d.).

release, ἀφίημι.

remain, r. in force, μένω.

remark, the, τό.

remedy, φάρμακον.

| | |
|--|---|
| remember, μέμνημαι. | rise, χωρέω. |
| remind, μιμνήσκω. | river, ποταμός. |
| remove, ἀποκομίζω. | road, ὁδός (f.). |
| repair, ἐρχομαι. | rob, ἀποστερέω, συλάω. |
| reply, ἀποκρίνομαι. | Roman, τῶν Ρωμαίων. |
| report, ἀγγέλλω. | rose, βόδον. |
| request, omit. | rough, βίαιος, |
| require, see need. | royal, omit. |
| rescue, σώζω. | ruin, διαφθείρω. |
| resist, ἀντέχω (d.). | rule, ἀρχω, (sb.) ἀρχή. Of his rule, say : ruling. |
| resolve, δοκεῖ (d.). | ruler, ἀρχων. |
| respect, in many other r., ἄλλα πολλά ; win r., τιμάομαι ; with r. to, ἐς. | rumour, φῆμη. |
| responsibilities, assume, etc., ποιεῖν ἢ χρὴ ποιεῖν ἐν πόλει ἀρχούσῃ. | run, τρέχω. |
| rest, ἀνάπαυσις, ἀνάπαυλα (f.), ἀναπαύω (vb.). | run away (from), ἀποδιδράσκω. |
| rest, the, ὁ ἄλλος. | S. |
| restore, κατάγω, ἀποδίδωμι. | sacred, μέγας. |
| result, use πράττω ; according to r., πρὸς τὸ ἐκβάν. | sacrifice, ἵερά, ḏν, (vb.) θύω. |
| retreat, ἀναχώρησις, εως, (vb.) ἀναχωρέω. | safe, ἀσφαλής. |
| return (home), κάτεψι. | safety, ἀσφάλεια. In s., say : safe. |
| revelry, κῶμος. | sage, σοφός. |
| revolt, after the, say : they had revolted (ἀφίστημι). | sail, πλέω ; s. away, ἀποπλέω ; s. out, ἐκπλέω. |
| revolve, διανοέομαι. | sake, for sake of, ἐνεκα (g.). |
| reward, δῶρον. | salutē, προσκυνέω. |
| rhinoceros, ῥινόκερως. | same, ὁ αὐτός. |
| rich, πλούσιος. | Samos, Σάμος. |
| ride, ἔλαնω. Their ride had taken, etc., say : they had ridden even far. | satisfy, κορέννυμι. |
| ridge, λόφος. | save, σώζω. |
| right, p. 104, 8 ; on the right, ἐν δεξιᾷ. | say, λέγω, φημί. Might say, p. 29, (e). |
| rightly, δρθῶς. | scatter, σπείρω, σκεδάννυμι. |
| ring, δακτύλιος. | school, οἱ ἀμφί (a.). |

| | |
|--------------------------------------|-------------------------------------|
| security, with greater s., ἀσφα- | silent, see <i>keep</i> . |
| λέστερον. | silver, ἄργυρος. |
| sedition, στάσις, εως (f.). | simple, ἀπλός. |
| see, ὄραω, βλέπω. | simplicity, ἀπλότης, ητος (f.). |
| seek, ζητέω. | sin, ἀμαρτάνω. |
| seem, φαίνομαι; it seems, δοκέω | sing, ᾔδω. |
| (personally, § 39, 8). | sink, καταδύνω. |
| seize, λαμβάνω. | sir, use ὦ ἄνδρες Ἀθηναῖοι; my g. |
| self, αὐτός. | s., ὦ βέλτιστε. |
| sell, πωλέω. | sit, (sit down), κάθημαι. |
| send, πέμπω. | skilful, δεινός. |
| send for, μεταπέμπομαι. | skill, ἐμπειρία. |
| sensation, τὸ αἰσθάνεσθαι. | sky, οὐρανός. |
| servant, δοῦλος. | slave, δοῦλος. |
| serve, ὑπηρετέω (d.). | sleep, ὅπνος, (vib.) καθεύδω. |
| service, ὑπηρεσία. | small, μικρός. |
| set (of the sun), δύομαι; set down, | snail, κοχλίας, ον. |
| κατατίθημι; set one's heart on, | so, οὕτως (see <i>thus</i>), ὥστε. |
| ἐπιθυμέω (g.); set over, ἐπιτίθημι | so many, τοσοῦτοι. |
| (d.). | so much, τοσοῦτον. |
| set out, πορεύομαι. | Socrates, Σωκράτης, ονς. |
| severe, βαρύς, εῖα, ὑ. | soft, μαλακός. |
| shade, σκιά. | soldier, στρατιώτης. |
| shame, αἰσχύνη. | solemn, μέγας. |
| shameful, αἰσχρός; shameful death, | Solon, Σόλων, ονος. |
| αἰσχρῶς. | some, τις, (pl.) οἱ μέν (p. 10, 3). |
| sheep, δις, ὄος. | somebody, some one, τις. |
| shepherd, ποιμήν, ἔνος. | something, τι. |
| ship, ναῦς, νεώς (f.). | sometimes, § 32, 7. |
| shoe, ὑπόδημα, ατος. | son, νιός. |
| shoot, τοξεύω. | soon, ταχέως. |
| short, βραχύς, εῖα, ὑ. | soothsayer, μῆντις, εως. |
| should, see <i>ought</i> . | Sophocles, Σοφοκλῆς, έους. |
| shout, βοάω. | sorrow, λύπη, ἄλγος, κακόν. |
| show oneself, φαίνομαι. | soul, ψυχή. |
| shower kindness upon, εὖ ποιεῖν. | source, πηγή. |
| side, πλευρά, ἄξ; on the side of, p. | south, μεσημβρία. |
| 51, 3, (1). | sovereignty, ἀρχή. |
| sign, σημεῖον. | spared, be, use τὸ μὴ ἀποθανεῖν. |
| signify, διαφέρω. | sparingly, μετρίως. |
| silence, τὸ σιγᾶν. | |

Sparta, Λακεδαιμων, ονος (f.).
 Spartan, Λακεδαιμόνιος, Σπαρτιάτης.
 speak, λέγω, εἰπον; s. ill of, κακη-
 γορέω; s. truth, ἀληθεύω.
 specified, ὅγητός.
 spectator, θεατής.
 speech, τὸ λαλεῖν.
 speed, at full speed, ἀνὰ κράτος.
 speedily, ταχύ.
 spend, διατρίβω (of time).
 spider's web, ἄραχνων.
 spirited, use προθύμως.
 spoil, λεία.
 spring, ἔαρ, ἥρος (n.).
 stag, ἔλαφος.
 stand, ἴσταμαι, ἔστηκα (aor. ἔστην);
 s. by, use παρίστημ (d.); s.
 open, § 26, 2.
 state (country), πόλις; in this state,
 ἐν τούτῳ.
 statue, ἀνδριάς, ἀντος (m.).
 stead, in, ὑπέρ (g.).
 steal, κλέπτω.
 still, ἔτι, ὅμως.
 stomach, γαστήρ, τρός (f.).
 stone, λίθος.
 storm, χειμών, ῥνος (m.).
 straits, in what, ἐν οἷοις.
 stranger, ξένος.
 straw, θρῖξ, τριχός (f.).
 street, ὁδός (f.), ἀγνιά.
 strength, δύναμις, σθένος, ονς.
 strike, τύπτω.
 strong, ἰσχυρός, δυνατός.
 struck, use θαυμάζω (wonder).
 struggle, ἀγωνίζομαι.
 Strymon, Στρυμών, ῥνος (m.).
 subject, ὑπήκοος, ἀρχόμενος.
 succeed, κατορθώω.
 success, τὸ εὖ πράττειν.

such, such a one, τοιοῦτος.
 such things as this, τοιαῦτα.
 suffer, πάσχω.
 suffer punishment, δίκην δίδωμι.
 suffer wrong, ἀδικα πάσχω.
 suffice, = be sufficient.
 sufficient, ικανός.
 summer, θέρος, ονς.
 sun, ἥλιος.
 Sunium, Σούνιον.
 sunset, ἥλιον δυσμαῖ, or use gen.
 absolute.
 superior, ἀμείνων; showing supe-
 rior virtue, say: being better.
 suppose, I, δήπον.
 surely not, μῶν.
 surprised, be, θαυμάζω.
 surrender, παραδίδωμι (tr.), ἐνδί-
 δωμι.
 surround, κυκλόω.
 suspect, ὑποττείνω.
 sweet, ἥδις, εῖα, ὑ.
 sword, ξίφος, ονς.

T.

table, τράπεζα.
 take, λαμβάνω, καταλαμβάνω.
 take counsel, βούλευομαι.
 take from, ἀφαιρέω.
 talent, τάλαντον
 tall, μέγας.
 task, ἔργον.
 teach, διδάσκω.
 teacher, διδάσκαλος.
 tear, δάκρυνον.
 tell, λέγω.
 temple, ναός, οῦ.
 tent, σκηνή.
 terms, bring to t., see bring; on
 such t., ἐπὶ τοιούτοις.
 terrible, δεινός.

| | |
|--|--|
| terrify, φοβέω. | to, εἰς (a.), πρός, ἐπί (a.). |
| territory, χώρα. | to-day, of, νῦν. |
| than, ὃ. | toil, πόνος. |
| thank, I t. you, χάρις ὑμῖν (ἐστι). | Tomyris, Τόμυρις, Ἰως. |
| that, ὅτι, ὡστε; (pron.) ἐκεῖνος; | too, § 23, 6. |
| ἴνα; § 31. And that too, καὶ ταῦτα. | torture, πιέζω. |
| the, δ, ὃ, τό. | touch, ἀπτομαι (g.). |
| Theban, Θηβαῖος. | towards, πρός (a.). |
| Thebes, Θῆβαι, ᾧν. | town, ἄστυ, εος (n.). |
| theft, κλοπή. | trade, τέχνη. |
| their, § 9, 6, 7. | transact, πράττω. |
| them, § 9, 3, (2). | treason, προδοσία. |
| then, οὖν, τότε, ἔπειτα. | treaty, see truce. |
| there, ἐκεῖ. | tree, δένδρον. |
| therefore, οὖν, ἄρα, τοίνυν. | trench, τάφρος (f.); make (a trench), ἐλαύνω. |
| thereupon, ἔπειτα. | tribute, φόρος. |
| thick, δασύς, εῖα, ὑ. | trireme, τριήρης, ονς (f.). |
| thing, πρᾶγμα. | trophy, τροπαῖον. |
| think, οἶμαι, νομίζω. | trouble, πόνος; give trouble, παρέχω πράγματα. |
| thirst, δίψα. | truce, σπονδαί, ᾧν. |
| this, οὗτος. | true, ἀληθής. |
| those who, § 3, 1. | truth, ἀληθεία. |
| though, even though, καίπερ, § 35, 6. | truth, speak, ἀληθεύω. |
| Thracian, Θρᾷξ, ακός. | try, πειράω, or use pres. |
| throne, ἄρχη. | turn, τρέπω, στρέφω; intr., τρέπομαι. |
| through, διά (g.). | twice, δίς. |
| throw, βίπτω, βάλλω. | two-thirds, δύο μέρη. |
| throw away, ἀπορρίπτω. | tyrant, is a tyrant, use ἀδικέω. |
| throw together, συρρίπτω. | |
| Thucydides, Θουκυδίδης. | |
| thunder, βροντή. | |
| thus, οὕτως or, before a consonant, οὕτω. | |
| Tiberius, Τιβέριος. | |
| till, μέχρι (g.); § 34, 4. | |
| timber, ὕλη. | |
| time, χρόνος; at a t., κατά (a.); at that t., τότε; in t. of, ἐν (d.) or p. 53, (h); of his t., καθ' ἑαντόν. | |
| times, of former, πρίν, πάλαι. | |
| | U. |
| | understand, συνίημι (g.). |
| | undertake, αἴρομαι. |
| | undone, be, ἀπόλωλα. |
| | unexpected, παρὰ δόξαν. |
| | unfavourable, χαλεπός. |
| | unfitness, ἀχρηστία. |
| | unfortunate, δυστυχία. |

unjust, ἀδικος.
unless, εἰ μή.
unobserved, use λανθάνω (p. 109,7).
unreasonable, ἀτοπος.
until, μέχρι (g.) ; § 34, 4.
untried, ἀπείρατος.
unworthy, ἀνάξιος.
unwritten, ἀγραφος.
up, ἀνά (a.).
upon, ἐπί (d.).
upon, down, κατά (g.).
use, χράομαι (d.) ; used to, use
impf. ; make good use of, see
make.
useful, χρήσιμος [for, εἰς (a.)].
useless, utterly, οὐδὲν ὡφέλιμος.

V.

valuable, πολλοῦ ἄξιος, τίμιος.
value, ποιέομαι.
vanish, ἀφανίζομαι.
vast, μέγας.
venture=dare.
verge, use σχεδόν τι (nearly).
very, πάνυ, αὐτός, or superl.
victims of aggression and wrong,
τοὺς πλεονεκτούμενονς καὶ ἀδικου-
μένονς.
victor, pf. part. of νικάω.
victorious, be, νικάω.
victory, νίκη.
village, κώμη.
violate, παραβαίνω.
violation, in v. of, παρά (a.).
violence, τὰ βίαια.
violent, μέγας ; v. hands, see lay.
virtually, τῷ ὄντι.
virtue, ἀρετή.
visible, φανερός.
vision, in a, κατ' ὄντα.

voice, φωνή.
vow, εὐχομαι.
voyage, πλοῦς, πλοῦ.

W.

waggon, ἄμαξα.
wait, μένω.
waken, ἐγείρω.
wall, τεῖχος, ους.
want, δέομαι (g.), βούλομαι.
war, πόλεμος ; make war (against)
πολεμέω (d.).
warn of, διδάσκω.
waste, διατριβω.
watch, be on watch for, τηρέω ;
watch over, § 26, 2.
water, ὕδωρ, ατος (n.).
way (manner), τρόπος ; in this w.,
τοῦτον τὸν τρόπον.
weak, ἀσθενής.
wealth, πλοῦτος.
wealthy, πλούσιος.
wear the crown, ἅρχω.
wear out, ἀποτριβω.
weary, pf. part. of κάμνω (be
weary).
weep, δακρύω.
weigh anchor, αἴρω.
welcome, δέχομαι, (adj.) ἥδις.
well, εὖ ; be well, εὖ ἔχω.
west, ἐσπέρα.
what, interr., τίς ; rel. ὃς ; what
is expedient, τὸ συμφέρον.
whatever, ὃς ἂν.
what (kind), ποῖος.
when, § 34, 3.
whence, ὅθεν, πόθεν.
whenever, ὅταν (§ 28, 3).
where, ποῦ, ποῖ.
where . . from=whence.

wherefore, διὰ τί.
 wherever, ὅπου ἀν, ὅποι ἀν.
 whether, § 37, 5.
 whether..or, πότερον..ἢ, εἰτε.
 εἰτε (§ 37, 5).
 which of two, πότερος.
 while, ἔως.
 who, ὁς (this), ἢ, ὁ (rel.), τίς (inter.).
 whoever, ὅστις, ὁς, ἀν.
 whole, ὅλος, πᾶς.
 wicked, πονηρός.
 wife, γυνή, αικός.
 wild beast, θηρίον.
 willing, be, βούλομαι, ἐκῶν εἶναι.
 willingly, ἐκών, p. 105, 9.
 win, see *day*.
 wine, οἶνος.
 wing, πτερόν.
 winter, χειμών, ωνος (m.).
 wisdom, σοφία.
 wise, σοφός.
 wish, βούλομαι ; I wish that, § 36.
 with, p. 39, 6 ; σύν (d.), μετά (g.) ;
 with respect (regard to), ἐς (a.),
 πρός (a.) ; with that, say *then*.
 withdraw, ἀπέρχομαι..
 without, ἀνεν (g.).
 witness, μάρτυς, νυρος.
 wolf, λύκος.
 wonder, θαῦμα, ατος ; (vb.), θαυ-
 μάζω.
 wonderful, θαυμαστός, δεινός.
 word, λόγος.

work, ἔργον, πόνος.
 world, in the world, ὥτι (before
 superl.) § 23, 8 ; where in the
 world, ποῦ γῆς.
 worthy, ἀξιος ; w. to be, ἀξιος +
 inf. act. ; w. of all praise, ἐπαιν-
 ετός.
 worthy, hold, ἀξιόω.
 would, βούλομαι ; § 28, 2.
 wretched, ἀθλιος.
 write, γράφω.
 wrong, ἀδικέω (vb.), τὰ ἀδικα (sb.);
 be not far wrong, μάλα ὄρθως
 δοκεῖ (d.).

X.

Xerxes, Ξέρξης.

Y.

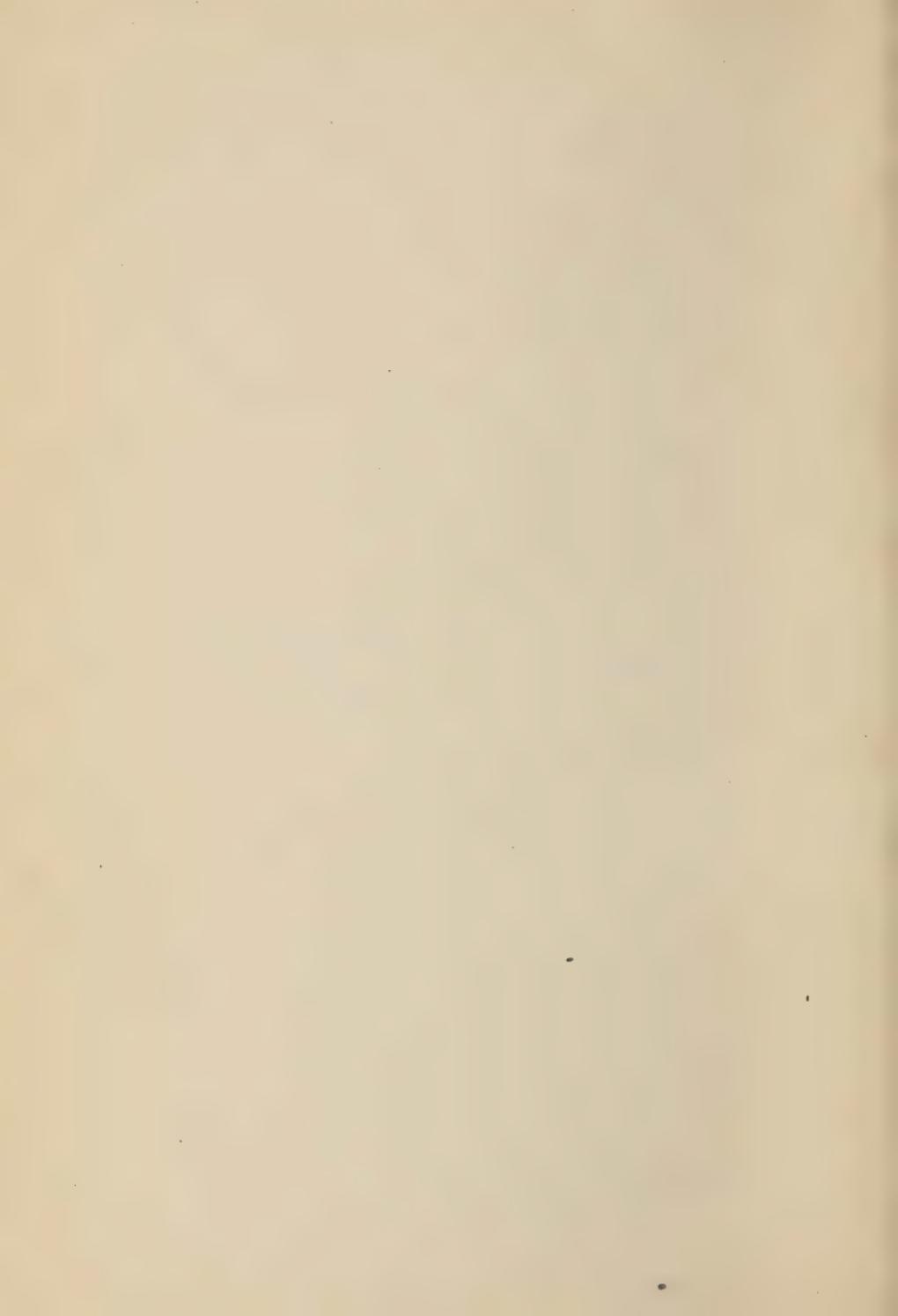
yawn, use ἀνοίγνυμι (§ 26, 2).
 year, ἔτος, ονς, ἐνιαυτός ; many y.,
 πολλὰ ἔτη [§ 24, 2, (3)].
 yearly, κατ' ἐνιαυτόν.
 yes, § 13, 8.
 yet, ἔτι.
 yield, ἐνδίδωμι.
 you, σύ, ὑμεῖς.
 your, σός, ὑμέτερος.
 yourself, αὐτός, σεαυτόν.

Z.

zealous, πρόθυμος.
 Zeus, Ζεύς, Διός.

PART II.

*EXERCISES BASED ON XENOPHON,
ANABASIS, B. I., CH. I.-VIII.*



PART II.

EXERCISES BASED ON XENOPHON, ANABASIS, BOOK I., CH. I.-VIII.

EXERCISE 1.

(Based on Xen., *Anab.*, B. I., ch. i., §§ 1-6.)

(The numerals refer to the sections and paragraphs of Part I.)

Darius, accordingly, made Cyrus a satrap and gave him a principality (*ἀρχή*) to govern. And not long (*πολὺ*) after that, Darius died, and Artaxerxes, the elder brother of Cyrus, became king. But it happened that Cyrus was unfriendly to Artaxerxes and began to plot against him (*imperf.*), with the intention of revolting¹ and making himself king in his stead. Now the Peloponnesians and most of the other Greeks in the cities of his principality were friendly to Cyrus. He collected of these, therefore, as many as he could and made them hoplites, taking great pains to render them competent to go to war with the Great King. But these proceedings,² though Cyrus attempted to conceal them (*imperf.*), were all reported to the king, who arrested Cyrus with the intention of putting him to death. And this he would have done,³ if their mother, who had more affection for Cyrus than for the elder brother, had not begged his life from the king.

¹§41, 3. ²Say *things*. ³§30, 2, (3).

EXERCISE 2.

(Based on Xen., *Anab.*, B. I., ch. i., §§ 1-11.)

But Cyrus wished to collect a large army in order to make war upon his brother. And to do this,¹ he proceeded (use

ποιέω) as follows:² He first made war upon Tissaphernes, who happened to be³ in Miletus, and laid siege to that town. This he did in order that he might be able to maintain soldiers without the knowledge of the king.³ On the other hand he lent aid⁴ to the Greeks, and all the Greek cities in the Chersonese were friendly to him and sent him money and soldiers. He also made certain Greek generals his friends. Among these were the Spartan Clearchus and Proxenus of Boeotia, to whom Cyrus sent gold and ordered them to collect troops for him. When they had done so, they joined him with their armies under colour⁵ of making war upon Tissaphernes, on the ground that Tissaphernes was troubling the king. In this way the king thought that his brother was collecting an army to lend him assistance against the plots of Tissaphernes.

¹§38, 2, note. ²§11, 2. ³§41, 7. ⁴§49, 3. ⁵§49, 2; §41, 3.

EXERCISE 3.

(Based on Xen., *Anab.*, B. I., ch. ii., 1-6.)

And so these generals joined Cyrus at Sardis. But Cyrus did not go against Tissaphernes as he had promised. He said that he was going to march against the Pisidians, and going to expel them from the country in which they then dwelt. So they all set out to march up with him through the country towards the land of the Pisidians. In all this, however, Cyrus did not escape the notice of¹ Tissaphernes, who had² for many months been observing his proceedings.³ He therefore repaired with all haste to the king and told him that he thought that Cyrus had taken the field against him and not against the Pisidians. “If he were going against Pisidia,” he said, “he would not have so large a force (*στόλος*) as he has.” When the king heard this, he believed Tissaphernes and proceeded to make preparations³ to resist (*πρός*) Cyrus.

¹§41, 7. ²§24, 5, (3). ³§49, 3.

EXERCISE 4.

(Based on Xen., *Anab.*, B. I., ch. ii., 7-12.)

From this city Cyrus marched with the army through the country to Celaenae. It was here that Apollo is said to have vanquished Marsyas and flayed him. It was here also that Xerxes is said to have built a citadel. For he had been defeated in a great battle by the Greeks and was retreating with his army through that country. Here, then, Cyrus remained a whole month. The soldiers were asking him every day¹ for their pay.² But he could not give them it, because he had no money. Cyrus was a good deal (*use πολν*) annoyed because of his inability³ to pay up their arrears (*use ὀφειλω*). If he had had the money, he would have given it to them gladly (*ἡδέως*).

¹§11, 9. ²§17, 5. ³49, 3.

EXERCISE 5.

(Based on Xen., *Anab.*, B. I., ch. ii., 13-20.)

Here Epyaxa begged of Cyrus to hold a review of his army. He accordingly held a review both of the Greeks and of the Barbarians, ordering each of the generals to draw up his own men as the custom of his country was. This they did and the queen wondered at the splendour of the army, as she rode past the phalanx in her war-chariot. After she had ridden past them, the Greeks advanced with a loud shout upon the tents of the Barbarians who, when they saw them advancing, abandoned their tents and fled. For a great dread of the Greeks fell upon them (*use γίγνομαι*). They thought that the Greeks would kill¹ them and plunder their tents. Therefore they fled and the queen with them. And Cyrus was greatly delighted when he saw the fear of the Greeks that the Barbarians had.² But the Greeks retired with laughter to their tents.

¹§39, 2. ²Say what fear; §37.

EXERCISE 6.

(Based on Xen., *Anab.*, B. I., ch. ii., 21-27.)

Here Cyrus saw that he must¹ ascend the mountains in order to enter Cilicia. But when he learned that Syennesis was guarding the pass and the heights, he remained a whole day² on the plain. Then he crossed the mountains and advanced to the city of Tarsi. This large and prosperous city he learned had been plundered by his general Menon, for the following reason:³ Two companies of Menon's soldiers, in crossing the hills into Cilicia, had been cut off by the Cilicians—whether because they had been plundering or whether because they had straggled from the main body, he could not ascertain. In anger⁴ at the loss of his comrades, therefore, Menon, when he reached Tarsi, gave that city to his soldiers to plunder; and the inhabitants abandoned their city.

¹§42, 2. ²§22, 5. ³Say *things*; §11, 2, note. ⁴§49, 3.

EXERCISE 7.

(Based on Xen., *Anab.*, B. I., ch. ii.)

And so Cyrus, setting out from Sardis, had reached the plains of Cilicia and the city of Tarsi. He had crossed high mountains and broad rivers and had not lost any of his soldiers, whether cavalry or hoplites, except the two companies which had perished with Menon. Both the king and queen of Cilicia were his friends and had given him gifts and money. His galleys had all sailed round to Tarsi before he had arrived and there was nothing to prevent him from going forward with all speed. He believed that he was now superior to the Great King and that he would easily be able to vanquish all his armies whenever¹ he should fall in with them.

¹§28, 3.

EXERCISE 8.

(Based on *Xen., Anab.*, B. I., ch. iii., 1-7.)

Here Clearchus, one of the Greek generals, did a thing at which all must wonder when they hear it.¹ His soldiers refused to follow him. They knew that they were marching against the king. They even stoned him when he tried to compel them to follow. He then convened a meeting of the soldiers and addressed them. He said² that he was the friend of Cyrus but that he was more friendly to them than to him. He did not wish (he said) to betray them ; that, if they would not follow him, he would follow them³ in order that he might be wherever they were.⁴ To this effect he spoke and the army, when they heard it, commended what he had said.

¹§40, 1. ²§43, 3. ³§45, 3. ⁴§28, 3.

EXERCISE 9.

(Based on *Xen., Anab.*, B. I., ch. iii., 8-14.)

But Clearchus did not wish the Greeks to withdraw from Cyrus. He wished to show them what the difficulty of withdrawing was.¹ After some time, therefore, he called his soldiers together² and told them that he was afraid that Cyrus would attack them.³ “We have wronged Cyrus,” he said, “and Cyrus knows that he has been wronged by us. We must⁴ therefore take counsel what we are going to do about the matter. I am afraid that he will anticipate⁵ us in making the first attack.⁶ We can all see what⁷ power he has and how (ώς) hostile he is to those whose enemy he becomes.” Thus he spoke, pretending to be afraid. And the army considered what was best to do.

¹§37, 3. ²§41, 2. ³§29, 6. ⁴§42, 2. ⁵§41, 7. ⁶§48, 5. ⁷§37, 3.

EXERCISE 10.

(Based on Xen., *Anab.*, B. I., ch. iii., 15-21.)

After that, another of the Greeks also spoke. He said that it was simplicity itself to ask guides or ships from Cyrus. That it was impossible to escape without the knowledge of Cyrus,¹ and therefore that it was much better for them to select suitable persons and send them to Cyrus in order that they might ask him for what purpose² he wished to employ the army. This, therefore, they did. They selected the persons they thought suitable and sent them to Cyrus to ask the question² which they had been ordered to ask. When Cyrus had answered and had promised them an increase of (say *greater*) pay, the troops announced that they were willing to obey him as before, and that they would follow him even to the River Euphrates and the city of the Great King.

¹§41, 7. ²Omit noun; §37, 3.

EXERCISE 11.

(Based on Xen., *Anab.*, B. I., ch. iii.)

Clearchus, therefore, had accomplished his object¹ and had persuaded the Greeks once more (*αἰθεῖς*) to follow Cyrus. This, too, he had effected without² betraying the interests of his army or deceiving Cyrus. The Greeks had not hesitated to ask Cyrus for additional pay and this he had promised them in order that they might be willing to remain with him. No one can say whether they knew that they were marching against the Great King or not.³ This Cyrus had not told them. He was afraid that, if he told them, they might even now order their generals to lead them back to Greece. But there was nothing now to prevent⁴ him from resuming his advance.⁵

¹Say *had done what he wished to do.* ²Use negative; §40, 2; §41, 1. ³§37, 5. ⁴§39, 3, 4. ⁵Say *go forward again;* §49, 3.

EXERCISE 12.

(Based on Xen., *Anab.*, B. I., ch. iv., 1-6.)

From this point the whole army advanced to what was called “The Gates.” Here, there is a narrow defile leading into Syria between the mountains and the sea. On this defile are two walls running down to the sea, and in each wall there is a gate, from which the place is called “The Gates.” Cyrus would never have been able¹ to pass “The Gates,” if Abrocomas, the Persian general, had not retreated from them with his whole² army. It was said that he had with him three hundred thousand men. At “The Gates” Cyrus found many merchantmen lying at anchor, and here also sixty ships of war of his own joined him. If Abrocomas had not withdrawn, Cyrus intended³ to land troops beside the walls and so to dislodge the enemy. This, however, he was not compelled to do.⁴

¹ §30, 2, (3). ² §6, 1, (2). ³ Say *had it in mind*. ⁴ §42, 2.

EXERCISE 13.

(Based on Xen., *Anab.*, B. I., ch. iv., 7-11.)

It was here that Cyrus was deserted by two of the Greek generals. They were jealous, apparently,¹ of Clearchus. If Cyrus had gone in pursuit, they would have been easily taken. But he said² that by reason of the bravery they had previously shown in his behalf, he would not injure them or despoil them of their property. He would only employ men (he said) while they were willing to remain with him; that whenever they wished to depart he would gladly allow them to go. Thus he spoke, in order that the Greeks might be more zealous on the march. Nor indeed did he pursue these deserters, though it was said³ by some that he had done so. But he continued his march until⁴ he came to the sources of the river Dardas.

¹ Use *δοκέω*, §39, 8. ² §43. ³ §39, 8. ⁴ §34, 4.

EXERCISE 14.

(Based on Xen., *Anab.*, B. I., ch. iv., 12-19.)

Then it was that Cyrus ordered the generals to announce to the army that they were marching against the Great King. This the generals did ; but the soldiers were indignant because they thought that the generals had long known¹ this fact, but had concealed it from them. Cyrus, however, by promising² to give them five minas each when they reached Babylon, once more (*aἴθις*) persuaded them to follow him. The soldiers of Menon were the first to cross the river, doing this in order that Cyrus might think them the bravest and most faithful of all the army. After that, all the rest crossed on foot. This, indeed,— that all were able to cross safely on foot—seemed to many a most miraculous event. They thought that it showed (*δηλώω*) clearly that Cyrus was about to be king instead of his brother.

¹§24, 5, (3). ²§40, 2.

EXERCISE 15.

(Based on Xen., *Anab.*, B. I., ch. iv.)

And so the army had at last (*τέλος*) reached the Euphrates and every soldier in it knew now that he was marching against the Great King. If Cyrus had told them this sooner, they would perhaps (*ἴσως*) have refused to follow him. As it was (*νῦν δῆ*), by the promises he had made¹ and the gifts he had given them, he had rendered them loyal and zealous. They had during their march crossed many rivers, some of them by boat, some of them on foot. They had traversed much country, some of it desolate (*ερημός*), some of it full of large and prosperous villages. To these last, apparently,² they did no harm, and Xenophon does not tell us that they burned any one of them. He says, however, that they cut down the trees in the park of the Governor of Syria and burned his palace.

This they did, perhaps, because he had run away and did not wish to be friendly to Cyrus and his army.

¹§49, 3. ²Use δοκέω, §39, 8.

EXERCISE 16.

(Based on Xen., *Anab.*, B. I., ch. v., 1-7.)

Here many of the mounted troops of Cyrus engaged in hunting the wild beasts and wild birds in which this country abounds. They soon, however, abandoned the chase of the ostrich, although¹ these birds were very numerous. The ostrich can run more swiftly than the horse² and can easily escape from it. They use both their wings and their feet in running, so that, on account of their speed, it is impossible to overtake them. The wild ass is also swifter than the horse. But horsemen hunt them by relays and, in this way, men capture them. This country, though there are so many wild beasts in it, is for the most part destitute of grass and trees. Besides, it was often impossible also for the army to find water. Many of the horses and beasts of burden consequently perished.

¹§35, 6. ²§23, 1.

EXERCISE 17.

(Based on Xen., *Anab.*, B. I., ch. v., 8-17.)

But Cyrus was anxious (*use βούλομαι*) not to waste time. He knew¹ that the more rapidly² he advanced, the more unprepared the king would be. At last the army came to a large city; but it was on the other bank of the river, and if they wished to procure supplies from there, they said that they must cross the river.³ This they accomplished in the following⁴ manner. They made rafts for themselves from skins, filling the skins with hay and drawing them tight, so that the water could not touch the hay. In this way they procured food and wine from the city. Now the soldiers of Menon were angry with Clearchus and attacked him with stones as he passed

through their camp. But Clearchus escaped to his own camp and, ordering the horse there to follow him, he marched against Menon. These two would perhaps have engaged in battle, if Cyrus had not ridden in between them and begged them to desist from attacking one another.

¹§48, 9. ²§48, 6. ³§42, 2. ⁴§11, 2.

EXERCISE 18.

(Based on *Xen., Anab.*, B. I., ch. v.)

Now the empire of the Great King, by reason of the extent of its population, was very powerful; but by reason of the separation of the inhabitants from each other, it was extremely¹ weak. If any one wished to go to war with the king, he could annihilate (use διακόπτω) the royal forces before² the several³ parts of the army could be collected together. This Cyrus knew and therefore he urged on the march by every means in his power, not pausing in his advance unless to procure provisions or water. Some of the stages, therefore, which the army marched, were of very great length,¹ and the fatigue of the hoplites was extreme. On one occasion, as the waggons of the Greeks seemed to be advancing rather slowly⁴ by reason of the difficult nature of the ground, Cyrus ordered his Persians to leap down and raise the waggons out of the mud. This they did, and in many other ways they showed that their discipline was of the most perfect description.⁵

¹§23, 7. ²§34, 6. ³Use ἐκαστος. ⁴§23, 4. ⁵Say *very good*.

EXERCISE 19.

(Based on *Xen., Anab.*, B. I., ch. vi., 1-5.)

It was here that Cyrus put Orontas to death. It happened as follows¹: Orontas had already plotted more than once against Cyrus. He had even made war upon him. But after that, he had been reconciled to Cyrus and seemed to have

become his friend. At this point,² however, Orontas addressed Cyrus as follows : “If, Cyrus, you will give me a thousand horsemen, I will push on and prevent the king’s cavalry from laying waste the land, as they are doing now, with fire.” This Cyrus requested him to do, thinking that it would be of advantage to the army. But meantime Orontas wrote a letter to the Great King, saying³ that, if he could, he would bring these horsemen over to him. This letter was given to Cyrus who, when he had read it,⁴ ordered Orontas to be arrested⁵ and brought into his tent.

¹§11, 2. ²Say *there*. ³§45. ⁴§40, 1. ⁵§41, 2.

EXERCISE 20.

(Based on Xen., *Anab.*, B. I., ch. vi., 7-11.)

Cyrus thereupon summoned a number of friends to his tent, and explained to them why he had summoned them.¹ He said² that he had never wronged Orontas; but that he had found him plotting against him now for the third time. He knew (he said) that if he allowed (*έδω*) him to escape again, he would make war upon him again. Thereupon he asked Clearchus to state his opinion with regard to the matter. Clearchus did so, answering³ that he thought the man should be put out of the way, in order that he might plot against people no more. In this opinion all the rest acquiesced, and Orontas was led into the tent of Artapates, after which he was never seen again, dead or alive. No one knew the manner of his death.⁴

¹§37, 3. ²§43. ³Use main verb for English partic. when employed in this way to append a statement. ⁴Use vb.

EXERCISE 21.

(Based on Xen., *Anab.*, B. I., ch. vi.)

On this occasion he spoke as follows : “If I had injured you, you would have done well now in seeking to injure¹ me.

But you acknowledge that you have never received injury from me. I do not know therefore why you are now seeking once more to injure me. I see that I must² be hereafter on my guard against you, and I will take such precautions that you will no longer be able to do me any harm. Nothing shall now prevent³ me from putting you out of the way, so that you may never plot against anyone again. For it is evident that, while⁴ you are alive, nothing will ever prevent you from making war upon me. Do not think⁵ that you shall now escape until⁶ you have paid me the penalty."

¹§24, 2; 40, 2. ²§42, 2. ³§39, 3, 4. ⁴§34, 4. ⁵§25, 1, (3). ⁶§34, 6, (2).

EXERCISE 22.

(Based on Xen., *Anab.*, B. I., ch. vii., 1-10.)

Not long after this, Cyrus held a review in the plain of all his troops, and endeavoured¹ particularly to encourage the Greeks for the battle with his brother, which he saw was now approaching. He said² that he knew the Greeks to be braver than the Barbarians.³ That this was why he had led them against the king and, if they only showed themselves as brave as he knew they were, that he would make them the envy⁴ of all in the land. Thereupon, it is said⁵ that one of the Greeks, more zealous (*πρόθυμος*) than the rest, replied: "You make many promises⁶ now, Cyrus; but will you remember them, if you win the day?" And Cyrus answered that, if he won,⁷ he would be both able and willing to remember; that his friends should be satraps of his kingdom, and that to each of the Greeks should be given a crown of gold.

¹§24, 5, (2). ²§43. ³§23, 1. ⁴Use vb. ⁵§39, 8. ⁶§49, 3. ⁷§45.

EXERCISE 23.

(Based on Xen., *Anab.*, B. I., ch. vii.)

No sooner¹ had the king heard that Cyrus was on the march against him than he dug a large trench along the river Euphrates, twenty feet in breadth and two fathoms deep. It ran up the country for forty miles, as far as what was called the Wall of Media. This trench the king intended as a means of defence against Cyrus; and, when Cyrus arrived at the trench, he expected that the king would immediately engage him in battle.² But the king did nothing but retreat; and so Cyrus and his army passed within the trench, all now being persuaded that they would seize Babylon without³ fighting. They accordingly pursued their march towards the city from this point somewhat carelessly.⁴ No one can say why⁵ the king did not engage Cyrus at the trench. If he had done so, he could have easily prevented his advance.⁶

¹§34, 3. ²Say *fight with him*. ³Use negative; §40, 2. ⁴§23, 4. ⁵§37, 6§39, 3.

EXERCISE 24.

(Based on Xen., *Anab.*, B. I., ch. viii., 1-16.)

And so the two armies were facing each other at last. But before the Greeks advanced, Cyrus rode up to Clearchus and told him to attack the enemy's centre; that the king was posted there, and if they could conquer it, their task was already accomplished. Now Clearchus was in command of the right wing of the Greek forces, and was posted upon the river Euphrates. And he was afraid, if he did what Cyrus had ordered, that the king's army would surround the Greeks on both sides. For the king's army was so large that the centre extended beyond the left of the army of Cyrus. Meantime, therefore, Clearchus remained where he was, and Cyrus rode off along the line. Now, as Cyrus rode past, Xenophon tells

us that he rode up and asked Cyrus if he had any commands. And he answered: "Tell the Greeks that the auspices are favourable."

EXERCISE 25.

(*Based on Xen., Anab., B. I., ch. viii., 17-29.*)

Meantime the Persian host was advancing and, when the two armies were not far ($\piολι$) from each other, the Greeks also began to advance. But before they could reach the Barbarian line, it turned and fled, and the Greeks went in pursuit. Meantime, the Persian right advanced upon the left wing of Cyrus, as if to surround it. And Cyrus, immediately falling upon the six thousand troops who were stationed in front of the Great King, put them to flight, cutting down their commander with his own hand. But in the rout that ensued, Cyrus was separated from his followers, who had started in pursuit of the enemy. So Cyrus was killed by the king's troops, after having been severely wounded under the eye by a javelin. Such then was the death of Cyrus.

